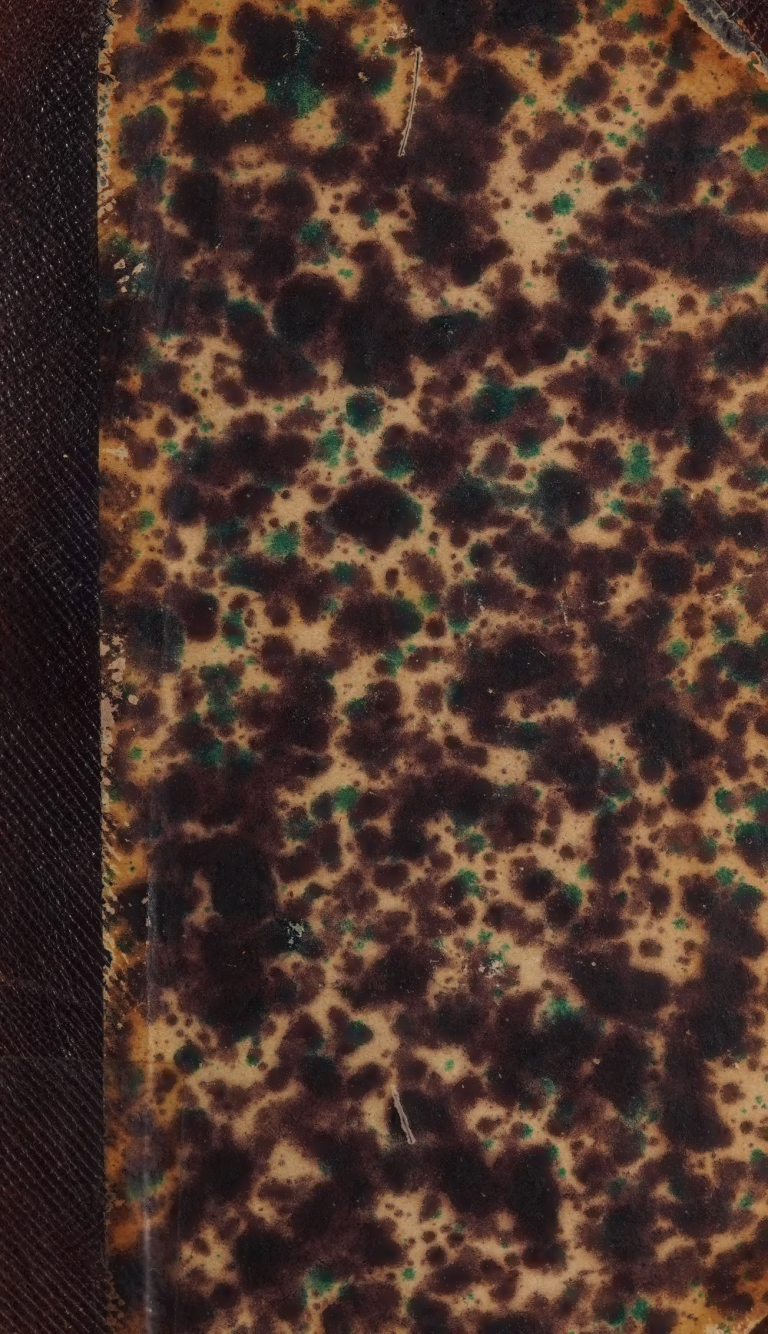


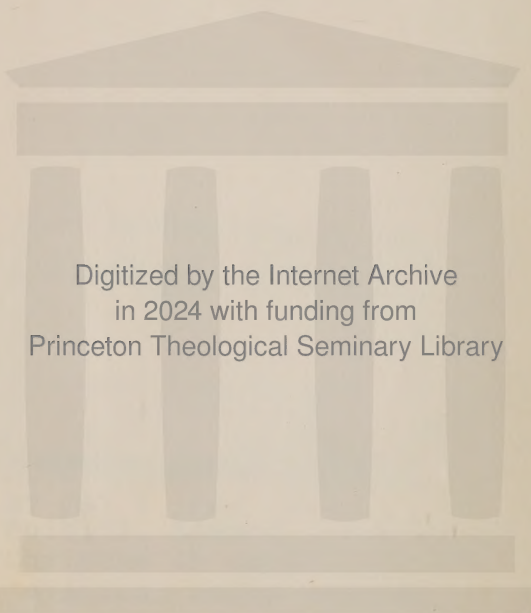


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CHRISTUS IN CORDE.

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CHRISTUS IN CORDE;

OR,

THE MYSTICAL UNION BETWEEN CHRIST AND BELIEVERS

CONSIDERED,

IN ITS RESEMBLANCES, BONDS, SEALS,
PRIVILEGES, AND MARKS.

BY

✓
EDWARD POLHIL, ESQ.

THE THIRD EDITION;

EDITED BY THOMAS CLOUTT, M. A.

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1823.

CHRISTUS IN CORDE

ADVENTISEMENT

BY THE EDITOR

THE APOSTOLICAL UNION

B. Bensley, Bolt Court, Fleet Street.

ADVERTISEMENT

BY THE EDITOR.

AT the request of some esteemed friends who suggested the reprinting of the following Work, the Editor has carefully revised the sheets as they have passed through the press. The first Edition was published by the Author himself in the year 1680. A second Edition was printed in 1788; in which the references to the writers cited in the work were omitted, and, instead of Mr. POLHIL's own preface, was substituted a recommendatory one by the Rev. JOHN RYLAND, senior. The present Edition is a faithful reprint of the first.

Mr. POLHIL was a gentleman of considerable family and estate, at Burwash in Sussex. His Works have received the commendations of his contemporaries and of more recent writers. Dr. OWEN, who wrote a preface to his Treatise on the Divine Will, speaks of him in the highest terms. The publisher of his posthumous Discourse of Schism, says, "He was a very learned gentleman, and a justice of the peace; of very great esteem among all men in his own country, where he lived in full and constant communion with the Church of England. He was zealously concerned for truth and serious religion, not for a party. On all occasions he shewed himself to be of a truly christian, that is, of a catholic temper, and was a sincere lover of all good men."

Mr. TOPLADY calls him ‘a great writer,’ and ‘the learned and judicious Mr. POLHIL,’ and observes that his Treatise, ‘entitled Precious Faith considered in its Nature, Workings, and Growth, is one of the finest and most evangelical books on that important subject, that is to be met with in the English language. If the volume first mentioned,’ (on the Divine Will) ‘speaks to the head, and ransacks almost all the stores of learning and genius; the latter speaks no less to the heart, and unlocks the richest treasures of evangelical grace.’ Mr. ORME (*Memoirs of Dr. OWEN*, p. 507) says that ‘all POLHIL’s Works are valuable, and deserve a place in every theological library.’ To the last Edition of the following Treatise, this recommendation by the late Rev. JOHN BERRIDGE, Vicar of Everton, was prefixed:—‘I have perused the book entitled *Christus in Corde*, or *Christ in the Heart*; and having found it profitable to my soul, I thought it might promote spiritual-mindedness in others; I therefore give it my recommendation, such as it is, and pray God to attend the book with his blessing. Feb. 12, 1788.’

Should the present Volume meet with acceptance, it is in contemplation to publish the remainder of the Author’s Works in a similar form.

WALWORTH,
March 20, 1823.

T. C.

TO THE CHRISTIAN READER.

THERE are three admirable unions noted by divines: the essential union of the three persons in the sacred Trinity; the hypostatical union of the divine and human natures in the person of Christ; and the mystical union which is between Christ and believers. In the first we have salvation in the primary fountain of it; in the second we have it in the channel or excellent medium of it; in the third we have it in the application or actual possession of it. The Deity is an immense ocean of mercy and goodness; but it flows out to us only in and through a Mediator: Jesus Christ is a mediator of all-sufficient righteousness and merit; but he communicates himself only to those that are in union with him. All our righteousness, grace,

peace, salvation, depends on that union. If we are in him, then his satisfactory righteousness covers us, his Holy Spirit dwells in us; but if we are out of him, then our case is as desperate as if he had never satisfied justice, as if he had never merited grace and eternal life for us.¹ Most true is that of Medina, ‘*Tota ratio nostræ salutis in eo consistit, ut induamus Christum,*’ ‘the total sum of our salvation stands in this, that we put on Christ;’ who (as a learned man² hath it) is, in his imputed righteousness, as an artificial garment to us; and in his imparted graces, as a natural one. This Mystical Union (which is of such high concern to our salvation) is very signally set forth in Scripture; there it is said that ‘Christ dwells in believers, and they in him; he abides in them, and they in him:’ which expressions

¹ Caput et membra sunt quasi una persona mystica, ideo satisfactio Christi ad omnes fideles pertinet. *Æqu.* 3. pars. quæst. 48. art. 2. Fiant corpus Christi, si volunt vivere de Spiritu Christi. Aust. in Joh. Tract. 6.

² In 3. part. Thom. qu. 49.

point out a mutual inexistence of him and them. But (because this mystery is very deep) the Holy Ghost, in condescension to our weakness, shadows out this union by many earthly patterns, viz. by the law-union of a king and subjects; by the love-union of a husband and wife; by the artificial union of the foundation and building; by the natural union of the vine and branches, the head and members; by the intimate union and incorporation of the food and the body. There is that in the Mystical Union which answers to all these earthly patterns; and withal, that which as much exceeds them, as a substance doth a shadow. The bonds of this union are Faith and the Holy Spirit; faith sees, comes to, receives, leans on, puts on, feeds upon Christ, as being the universal capacity to take in Christ into the soul; the Holy Spirit is ‘*primaria commissura*,’ ‘the primary ligature,’ which knits us to Christ: that Spirit (which is, as St. Austin speaks,

‘*Patris et filii communio*’) brings us into union with Christ; that Spirit (which united the two natures in Christ) unites us to Christ: hence we become mystical parts of him, of his flesh and of his bone; nay, ἐν πνεύμα, ‘one spirit’ with him. The seals of this union are Baptism and the Lord’s Supper. Baptism is called, by an ancient, ‘*Christianismi investitura*’; in it we are said to be buried with Christ, and to be risen with him; which is notably adumbrated by the baptismal immersion into the water, and eduction out of it. In the Lord’s Supper the body and blood of Christ are really, though spiritually, present to our faith; we may eat his flesh and drink his blood unto life eternal; we are (as St. Cyprian speaks) united to him ‘*spirituali transitione*,’ ‘by a spiritual transition’ or passing into him; and (as St. Chrysostom hath it) we are united to his body as that is to the Word. The privileges of this union are so great, that they are

worthy to attract all men into conjunction with Christ; the marks of this union are so plain in Scripture, that believers reflecting on themselves may have the comfort of their being in him. These are the things that the ensuing discourse offers to the reader, with this only request, that he would ‘agnoscere quod Dei est,’ and ‘ignoscere quod hominis est;’ if any glory may come to Christ, or comfort to his members by this Treatise, it is enough, and as much as is aimed at by him who is

A lover of truth,

EDWARD POLHILL.

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condition : in prosperity their mercies are pure, in adversity they have God with them, and admirably appearing to them. Our great work is union with Christ.

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CHRISTUS IN CORDE;

OR,

THE MYSTICAL UNION BETWEEN CHRIST AND BELIEVERS CONSIDERED.

CHAP. I.

Millions in the Church miscarry for want of union with Christ: this is cleared from the two Covenants, of Works and of Grace; from the two heads, ADAM and CHRIST; from the two ways and periods of mankind. Two unions with Christ, one in appearance, another in truth: this latter is a mystery, it carries a respect to the union of the sacred Persons in Trinity, and to the hypostatical union of two natures in Christ; it depends on them, it resembles them, it is that the hypostatical union aims at; it is not to be measured by human reason, but by Scripture.

GREAT preparations are made in the Gospel for the salvation of men; there God proclaims himself in rich titles of grace and mercy; Christ is set forth as an all-sufficient Saviour and Redeemer, his blood is a laver able to wash away all sin, his treasures of grace are enough to supply all wants. In his precepts we have the true way of holiness and righteousness manifested to us; in his

promises we have an heaven of life and immortality opened before our eyes; all things are ready on God's part: one would think they should be so on man's, whose elective faculty and instinct after happiness might in all reason prompt him to accept of so great an offer. / Nevertheless, millions in the bosom of the church utterly miscarry; their sins are unpardoned, their souls are unsanctified, the pure way of holiness is forsaken; heaven, the region of bliss, is lost; and, which is the prodigy of corrupt nature, they run into perdition, as if it were, what it is impossible to be, their choice or option. /

The reason of this is, because they are not, nor will be, united to Jesus Christ. We find them drowning in sensual pleasures, or earthing themselves in worldly profits, or breathing after popular air and vain-glory; but they will not come to Christ to wash in his blood, or be subject to his sceptre, or tread in his holy steps, that they may live for ever; so they perish, as if there were no Saviour or Gospel. Two or three things will make this evident.

There are two Covenants, the one of Works, which runs thus, 'Do this and live;' the other of Grace, which runs thus, 'Believe and

live : ' the first, in congruity to man in his primitive integrity, calls for perfect, sinless obedience ; the other, in condescension to man in his fallen estate, asks only faith. All men, as sinners, being short of the first covenant, none can be saved but by the second ; nor by that neither, unless they be united to Christ ; the charter of salvation gives nothing to those who are in a separate estate from the fountain : the unbeliever, who is so, is condemned already ; condemned by the first covenant, and not saved by the second.

There are two heads, Adam and Christ : both communicate to those who are theirs—Adam communicates sin and death to his posterity—Christ communicates righteousness and life to his believing seed. There being nothing but sin and death from the first Adam, none can be saved but by the second ; nor by him neither, unless they be in conjunction with him. He is the Saviour of the body ; there is no condemnation to those who are in him, nor any thing else to those who are out of him.

There are two ways, and two periods of mankind. Those who are in Christ, walk after the Spirit in the pure way of holiness,

and so pass on to that Heaven which is the centre of sanctity ; those who stay in the first Adam, in a state of corruption, walk after the flesh, in a way of disobedience, and so pass on to that Hell which is the centre of iniquity.

Hence it appears, that union with Christ is the critical point upon which eternal life and death depend : upon this account the Apostle exhorts us to examine ourselves in this great concern, ‘ Know ye not, that Jesus Christ is in you, except ye be reprobates ? ’ 2 Cor. xiii. 5. Which is as much as to say, ‘ If Christ took our flesh, and we have not his spirit ; if he were a propitiatory sacrifice, and we are not sprinkled with his blood ; if he rose again from the dead, and we are dead in sins and trespasses, he profits us not at all.’ To us, as an ancient speaks,¹ ‘ he is not yet born ; he hath not yet suffered ; he is not yet risen : ’ that is, he is of no effect to us, we are no better than reprobates, rejectaneous persons, such as God will put away as the dross of the earth. Memorable are the words of the learned Zanchy,² ‘ Tota veræ justitiæ,

¹ Sunt quibus nondum natus est Christus, nondum est passus, non surrexit usque adhuc. Bern. de Resurr. Dom. Ser. 4.

² De Verâ Dispensat. 4.

salutis, vitæ participatio ex hac per necessaria cum Christo κοινωνία pendet:’ ‘The whole participation of true righteousness, salvation, life, depends on that very necessary union with Christ.’

Union is a very extensive term, the Philosophers reckon up many kinds of it: some learned men distinguish Unity, Unition, and Union. Unity is of one individual thing; Union is of more than one met in conjunction; Unition is the act of the efficient, which joins things together. Union is the state of the united, which is produced by the unitive act. There may be union without unition; between the persons in the sacred Trinity there is an union, but (it being an eternal one) unition (which imports a temporal act) can have no place therein; but in all temporal unions an unition cannot be wanting, that being it which tacks things together, and of two makes them in a sort to become one. In union both the extremes are united, but both are not always changed: thus in the union of the divine nature in Christ with the human; the change is not in the divine nature, but only in the human, which is taken into one person with the divine. Medina³ (tak-

³ In 3. Part. Aq. art. 7. In Quest. 2.

ing union so largely as to comprehend union in it) observes in union three things; first, the action by which things are united; then the union of the things united; lastly, the relation which arises between the extremes, from the two former; the conjunction of the extremes depends upon the unitive act, the relation between them results from both the unitive act and the conjunction. Union with Christ, is union with him who is Θεάνθρωπος, God and man in one person: were he only God, the union of a fallen creature to him (being immediate and without a mediator) would be impossible; were he only man, the union of a fallen creature to him (being but a creature, and so incapable to be a mediator) would be unprofitable and to no purpose. God-man is the sponsor, mediator, head; God-man obeyed, suffered, satisfied for us; with him it is that the union is.

A double union with Christ may be noted; the one is, κατὰ δόξαν, in appearance only: thus the mere professor is united to him, living in the church and coming to the ordinances; he looks like a member of Christ, and is (as our Saviour speaks, Joh. xv. 6.) ὡς κληῖμα, a 'quasi,' branch in him; he seems

to be such, but in truth is not so ; he hath not the Spirit of Christ, and so is none of his ; he is in union with sin, and in that state cannot be in union with Christ. ‘What fellowship hath righteousness with unrighteousness ? what communion hath light with darkness ?’ Bellarmine, who holds hypocrites to be members of Christ, confesses, that they are but ‘*membra mortua*,’ ‘dead members ;’ which is as much as to say, they are but equivocal members, or rather none at all. ‘*Membrum mortuum est membrum pictum*,’ saith Aristotle, ‘A dead member is but a painted one.’ Upon this account other learned Papists (as Melchior Canus) will not have them to be members at all, but only parts ; members (say they) cannot be without life, but parts may. St. Austin best of all saith,⁴ ‘That they are but as evil humours in the body,’ ‘Aut in membris sumus, aut in humoribus malis ;’ ‘either we are among the members, or among the humours :’ hypocrites are but as corrupt humours in the Church, they do not fill up the body of Christ, but corrupt and deturpate it ; putatively they belong to Christ, but really to Satan.

⁴ Tract. 3, in Epist. Joh.

The other is, *κατ' ἀλήθειαν*, in truth and reality; thus believers are united to him; as subjects they are under him; as living stones they are built on him; as a dear spouse they are joined to him; as fruitful branches they are implanted into him; as mystical members they are incorporated into him; there is a kind of spiritual continuity between him and them; that holy Spirit which resides in him falls down in a measure upon them: the scripture signally sets forth this union—'He dwells in believers, and they in him, Joh. vi. 56; he abides in them, and they in him, Joh. xv. 4; he is in them the hope of glory, Col. i. 27.; and they are in him that is true, in Jesus Christ, 1 Joh. v. 20; he lives in them, and they live by the faith of him, Gal. ii. 20; he partakes with them, Heb. ii. 14; and they partake of him, Heb. iii. 14; eternal life is in him; and they having the Son, have life, 1 Joh. v. 11, 12; he is one flesh with them, and they are one spirit with him.' These things show, that there is a real union between them.

This real union (which is what I aim at) is by divines styled a mystical one, and that upon very good reason. The Holy Ghost, in Scripture, calls it a mystery: that

is, it is a divine secret, or holy arcanum, above human reason, and only conceivable by a supernatural light. The learned Whitaker saith of this union,⁵ that it is, ‘*mystica et planè mirifica*,’ ‘mystical and plainly wonderful.’ The noble Sadeel calls it,⁶ ‘*magnum et adorandum mysterium*,’ ‘a mystery great and to be adored,’ as being above nature and all human bonds. Dr. Reynolds styles it,⁷ ‘one of the deep things of God, which are not discernible without the Spirit.’

There are three admirable unions; the essential union of three persons in the sacred Trinity. ‘These three are one,’ 1 John v. 7. That is, one in essence. The hypostatical union of the divine and human natures in the person of Christ; ‘Great is the mystery of godliness; God was manifest in the flesh,’ 1 Tim. iii. 16. The mystical union which is between Christ and his church; ‘We are members of his body, of his flesh, and of his bones; this is a great mystery; but I speak concerning Christ and the church,’ saith the apostle, Ephes. v. 30 and 32. Touching these three unions, an ancient hath

⁵ De Eccles. visib. 464.

⁶ De spirit. Mand. 226.

⁷ Life of Christ. 462.

observed,⁸ ‘That all three may be seen in Christ; he hath a Father’ (I may add, and a Spirit) with whom he is one substance; he hath an human nature, with which he is one person; he hath adhering believers, with whom he is one Spirit.’ Unto this observation I shall add another; the mystical union (which is the last of the three) bears a respect to the two former. Two or three things will manifest this:

First, The mystical union depends upon the two former; a hint of this we have in the words of our Saviour, who (speaking of himself as God-man, and of giving his flesh for the life of the world) saith, ‘As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me,’ Joh. vi. 57. Here are, ‘tres viventes,’ ‘three livers,’ one under another; the Father, who is, ‘fons Trinitatis,’ ‘the fountain of the Trinity,’ lives of himself; Christ lives by the Father: as he is the Word, he hath life from him by the eternal generation; as he is man, he hath it by the hypostatical union. The believer who spiritually eats Christ, lives by him: conjunction with the

⁸ Christus habet in se Patrem, cum quo est unâ substantia, habet assumptum hominem, cum quo est una persona, habet adherentem sibi fidelem animam, cum quâ est spiritus unus. Bern. de Verb. Psal. xxiii. fol. 415.

Father is that by which Christ lives; conjunction with Christ is that by which the believer lives. Were there no essential union there could be no hypostatical one—which supposes, that the second person in the Trinity doth assume an human nature made by all three. Incarnation (say the schoolmen) is ‘effective,’ belonging to the whole Trinity; but, ‘terminative,’ it is peculiar to the Son, who is the alone term unto which the human nature is assumed: were there no hypostatical union there could be no mystical one—which imports, that believers are united unto God-man. Were he only God, how should we fallen creatures ever have an immediate approach unto him? or if we could, what use would there be of a mediator? ‘It is through him, as mediator, that we have access to the Father,’ Eph. ii. 18. The way into the holy of holies lies through the vail of his flesh. Were he only man, to what purpose should we be united to a mere creature? or how should we dare to fix our faith on such an one? To trust in a mere man, is a curse; to worship a mere creature, a piece of idolatry: believers therefore are united to God-man; the mystical union depends upon the hypostatical, and the hypostatical upon the

essential. Without a sacred Trinity there would be no God-man; without God-man there would be no fit person for believers to be united unto.

Again, There is in the mystical union a shadow, or dark resemblance, of the two other unions: there is a resemblance of the essential union. This is hinted in our Saviour's prayer, 'As thou Father art in me, and I in thee, that they also may be one in us,' Joh. xvii. 21. From which words St. Hilary concludes,⁹ that the union between Christ and believers is not merely a moral union of will and affections; for then our Saviour, who is the eternal Word, and knew how to speak, would have prayed thus, 'Pater, sicut nos unum volumus, ita et illi unum velint, et unum per concordiam simus omnes.' 'Father, as we will one and the same thing, so let them also do, and let us all be one by concord.' But (instead thereof) our Saviour prays thus, 'As thou, Father, art in me, and I in thee; that they also may be one in us.' The particle *as* notes some kind of similitude; the words 'thou, Father, art in me, and I in thee' note out the *περιχώρησις*, or mutual inex-

⁹ De Trinit. Lib. 8.

istence of the Father and Son; a resemblance of which we have in the mystical union, which in scripture is expressed by the mutual inexistence of Christ and believers; he is in them, and they in him; he dwells in them, and they in him. Very remarkable are the words of our Saviour, 'I am in the Father, and you in me, and I in you,' Joh. xiv. 20. We have here, in one text, mentioned the high mystery of the sacred Trinity, and the mystical union together. First, The inexistence of the Son in the Father, and (which is implied and to be understood) of the Father in the Son, is signified; and then immediately follows the mutual inexistence of Christ and believers; which shows that in this latter there is a resemblance of the former. Again, there is in the mystical union a resemblance of the hypostatical one. This I gather from the likeness of those Scripture-phrases which express both the unions; Christ was conceived of the Holy Ghost, Matt. i. 20. And believers are born of the same holy Spirit, Joh. iii. 5. In Christ dwells all the fulness of the Godhead bodily, Col. ii. 9. And believers are filled with all the fulness of God, Eph. iii. 19. The Word dwelt, or

tabernacled, among us, Joh. i. 14. And touching believers it is said, 'The tabernacle of God is with men,' Rev. xxi. 3; which is, in part, attained in this life, and, in full, accomplished in the other. In Christ the Godhead anointed the manhood; and in every supernatural act of believers weakness is anointed with power. The schoolmen note in Christ a threefold grace,—the grace of union, in that his human nature was united to the Deity; the grace of unction, in that his human nature was anointed with the holy Spirit; the grace of headship, in that he is head unto the church. Suitably in believers may be noted a threefold grace,—the grace of union, in that they are united unto Christ; the grace of unction, in that they are anointed with the holy Spirit; and the grace of membership, in that they have all their graces from Christ their head. Moreover, the three sacred persons in the blessed Trinity are for ever perfectly happy in the essential union; nevertheless, it was the Eternal pleasure, that in one of the three there should be an hypostatical one; the Son of God assumed an human nature, but he rested not there; 'Corpus Christi naturale fuit sacramentum corporis mystici;' 'besides his natural body,

he would have a mystical one;’ he came in the flesh that he might die for us; and he died, that he might gather together in one the children of God that were scattered abroad, Joh. xi. 52; εἰς ἓν, into one mystical body. The hypostatical union aimed at a satisfactory passion, and that passion aimed at a mystical union.

This union being a mystery, and that depending on two greater mysteries than itself, two conclusions offer themselves to us :

The one is this—the mystical union is not properly to be judged or measured by human reason: nay, a learned man speaking of it, saith,¹⁰ ‘ Ne angelica mens,’ the angelical mind cannot comprehend it in its full dignity. To explain this, I shall lay down some distinctions :

There is a double sphere, one of mere nature, another of supernatural revelation: in the first, it is proper for human reason to search out things, and dive into the causes and effects thereof; yet in doing it there is many a nonplus, and things are seen rather in their garb and investing accidents, than in their pure and naked essence. In the second it is proper for faith to come

¹⁰ Cam. de Eccl. 222.

and subscribe to the sacred oracle, even in things above reason, without so much as asking any *hows* or *whys*. It is an argument of infidelity (saith an Ancient) τὸ πῶς περὶ Θεῶ λέγειν, ‘to say, touching God, how can this or that be?’ it is the genius of faith to seal to all that God saith, upon account of his infallible testimony and veracity.

There is a double state of man; one of primitive integrity, which God set Adam in at first; another of apostacy, which is derived from Adam fallen. In the first there was, ὁρθὸς λόγος, ‘right reason;’ the undeniable dictate of which is, that nothing can be more just, and purely rational, than for our intellect to do homage to its original, and to subject itself to infinite truth in all that it speaks to us: such a reason, I am sure, cannot without losing its own rectitude, usurp a dominion over divine mysteries. In the second there is, νόθος λογισμὸς, a spurious, adulterate reason, such as is the black fountain of all heresies; this is so far from being fit to sit in judgment upon holy mysteries, that it is worthy to be captivated and crucified, as being indeed not reason, but the rust and corruption of it.

There is a double furniture of reason;

one natural, which stands in those common maxims or principles, whose truth is inviolable, and at the very first sight apparent to all rational minds; and withal, in those conclusions, which by consequences and trains of argumentation are duly and regularly inferred from those principles. Another supernatural, which stands in the irradiations of the Holy Spirit, to make us discern spiritual things spiritually. Take reason with its right natural furniture; supernatural mysteries cannot contradict it, no more than one light can oppose another yet they do exceed it, as much as supernatural light doth natural: hence it appears, that reason in this sense (being not contradicted by supernatural mysteries) is a kind of negative measure of them, yet (being much exceeded by them) is not, nor indeed can be, a positive one. Take reason as illuminated by the Holy Spirit; it hath no propensity or aptitude to sit in judgment upon holy mysteries; it hath no propensity to do so, because the illumination lets in so much of the spiritual glory of them as commands an intellectual subjection to them; it hath no aptitude to do so, because (the illumination, being but in

part) it cannot dive into the bottom of them, or see them in their full compass and latitude.

There is a double judgment, one discre-
tive or perceptive only; another authorita-
tive or dictative. Reason in supernatural
things may have the first, but not the se-
cond; it may gather up out of Scripture
supernatural notions, but in this it is but
a minister or instrument, as Hagar upon
Sarah, it is to wait upon the holy oracles;
if it submit not itself to them, then (as an
Ancient advises ¹¹) ‘ejice ancillam,’ we are ra-
ther to cast it out, than to lose the holy
mysteries. It is indeed of use as it ministers
about them; but if once it grow magisterial,
all will be out of frame; the divine testi-
mony will no longer (as becomes it) go alone
or be received for itself; the holy mysteries,
how sublime soever, will be drawn down to
our model; and as seems good to us, they
must be mysteries or nullities. Faith, as
excellent a grace as it is, will fall out of its
orb, and no more give God the glory of his
veracity; we will believe mysteries no
longer upon the divine testimony, but so far

¹¹ Clem. Strom.

only as they are congruous to reason; that is, in plain terms we will not believe at all: our faith (its ultimate resolution being not into God and his authority, but into ourselves and our own reason) is a mere nothing. Hence St. Austin, when the Manichees would believe only what they themselves pleased, tells them,¹² ‘Vobis potius quam Evangelio creditis,’ ‘ye believe yourselves rather than the Gospel.’ This is that horrible confusion which immediately ensues, as soon as human reason gets into the chair, and falls a judging supernatural things: the very heathen teach us much better divinity than this, in their fable of the Golden Chain, which did not draw down Jupiter from heaven, but attracted men thither. It is not for us to humble and draw down divine mysteries to our reason; but it becomes us to elevate and lift up our minds in faith unto them.

x The other is this; the proper measure and judge of the mystical union is the holy Scripture; this is the grand principle of divine knowledge; this is the infallible canon of faith; here God, who is truth itself, speaks

¹² Contr. Faust. lib. 17. cap. 3.

unto us; here supernatural mysteries are revealed; and in particular that of the mystical union. Without the Scripture, who could have apprehended a sacred Trinity? or, that being known, who could have started a thought of the hypostatical union? or, that being revealed, who could have carried on his thought from thence to the mystical one? or, somewhat of that being manifest, who would have presumed, of his own head, to have expressed it in such high and wonderful terms as the holy Scripture hath done? The doctrine of this union purely depends on Scripture; there is the holy balance which weighs it; the divine lamp which discovers it. If Scripture be silent, who can speak? If that speak, who may dissent? To speak of mysteries unrevealed is a mere vanity; to receive them, being revealed, is a necessary duty. We see the sacred rule, which in this point we are to apply ourselves unto; St. Ambrose¹³ would not have the Emperor believe his arguments, but ask the Scriptures; the holy Oracle will give a sure answer to those who ask counsel of

¹³ *Nolo argumento credas, Sancte Imperator, et nostræ disputationi, Scripturas interrogemus, de fide. Lib. 1. cap. 4.*

it. St. Chrysostom would not have us to look for another Master, and adds this reason,¹⁴ Ἐχεις τὰ λόγια τῆ Θεᾶ, ἐδίδες σε διδάσκει ὡς ἐκεῖνα, ‘thou hast the words of God, none teacheth thee like them.’ Our plain duty is to hear and acquiesce in what the holy Scripture tells us; though it exceed and transcend our capacity, yet are we to subscribe and seal to the Divine Truth. In super-rational things, faith succeeds in the place of reason, and stands upon that infallible Truth, which is a much surer foundation than reason can afford. The incomprehensibleness of the object is no bar to faith, which is an ὑπόστασις for its firmness, even when the thing for its inevidence is not seen; though the thing exceed our minds, yet faith will purely rest on the infallible Word.

To conclude, in all mysteries, and in particular in that of our Union with Christ, it becomes us to see what the holy Oracle saith, and thereupon to subject our understandings to it. Abraham at God’s call obeyed and went out of his country, not knowing whither he went: in like manner believers, who are his spiritual children,

¹⁴ In Coloss. hom. 9.

are to follow the conduct of Scripture in those things which are above our capacity, because the reason of God himself (which is much greater than our own) comes forth to us in those mysteries, to make us subject our minds to him who is truth itself.

CHAP. II.

The Scripture useth Metaphors to express holy Mysteries by, because the mysteries are sublime; because it would make us seek the things above. It sets forth the mystical union by resemblances. There is an analogy between it and other unions; an excellency in it above them. It sets forth the mystical union by that between a king and his subjects. The mystical union exceeds in the worthiness and nearness of the persons united; in the rightness of laws and administrations; in the intimacy of the union; in the benefits of governments; particularly in protection and rewards.

THE Mystical Union being found only in holy Scripture, a diligent search must be made there for it. What the Jewish Rabbins say touching the law, that I may say touching the Gospel—Turn it over, and again turn it over, for all is in it.

It is the manner of Scripture to speak, not always in proper words, but very often in tropes and figures; among others, it commonly makes use of metaphors, that sense may lead to faith, and earthly things insinuate heavenly to us. The Song of Solomon is an entire allegory, full of sacred mysteries: other parts of Scripture are, in a great measure, like pieces of arras or tapestry, beautified with metaphorical flowers, and images of divine things.

The reason of this is, holy mysteries, being ‘*magnalia Dei*,’ ‘the great things of God,’ not extracted out of the principles of human reason, but let down from heaven out of the Father’s bosom, have a divine glory and greatness in them: no words can perfectly express them; no human minds can fully comprehend them. First, no words can perfectly express them. Agur in very deep humility, speaking of God, asks, ‘what is his name?’ Prov. xxx. 4. He hath many names; yet, as the schoolman saith,¹ he is ‘*innominabilis secundum perfectam expressionem*,’ ‘he cannot be named unto perfection;’ no name made up of finite letters can perfectly express his infinite perfection. St. Austin upon those words, ‘In the beginning was the Word, and the Word was with God, and the Word was God,’ Joh. i. 1.; hath this passage,² ‘*Forsitan nec ipse Johannes dixit ut est, sed et ipse ut potuit, quia de Deo ut homo dixit*;’ ‘perhaps St. John, though inspired, did not fully say as it is, but as he could; because he, but a man, spoke of God.’ Christ is called the Word (saith Nazianzen) who is superior

¹ Bon. in Sent. lib. 1. dist. 22.

² Tract in Joh.

to every word. Holy mysteries are so great and glorious, that they are beyond words and expressions. Hence the Holy Ghost in Scripture useth metaphors, in which names are borrowed from earthly things, and translated to heavenly, because of some similitude between them. Again, no human minds can fully comprehend them; it is but very little we know of God. We proceed (as the schoolmen observe) by way of remotion. First, we deny of him all corporal things; then, we deny of him intellectual things as they are in the creature; then, it only remains in our minds that he is, and nothing more. At last, we remove from him essence itself, as it is in the creature; and then we are in darkness. In like manner, it is but very little that we know of holy mysteries; somewhat we apprehend, but we comprehend them not; some glimmerings of them we have, but we see them not 'in rota,' in their full compass and latitude. Hence the Holy Spirit in Scripture stoops and accomodates itself to our capacity; and in metaphors, shadows and paints out to us heavenly things by earthly. Divine objects, as high as they are in themselves, are brought down to sense, and

seen in an earthly image. Our Saviour (setting forth the work of Grace by a new birth, and the holy Spirit the author of it by the wind) afterwards adds, "If I have told you earthly things, and you believe not; how shall ye believe if I tell you of heavenly things?" Joh. iii. 12. That is, if you understand not these divine things in their outward images and resemblances, how will you open your eyes upon them in their pure spiritual glory? Spiritual objects, being represented under sensible, are much better attuned unto our minds, than they would be, if set forth in a more proper dialect only. Moreover, metaphors are of excellent use to make us seek after the things above; did our minds indeed, take in and digest the sacred similitudes in Scripture, the very objects of sense would prompt us to be heavenly; outward things, being but the shadows, would lead us to the true substance. The sun would tell us, that there is a more glorious one above which shines with healing under his wings. The wind would remember us, that the best gales come from the holy Spirit. The fountains would mind us, that there is a well of water which springs up into life ever-

lasting. The old creation would be a gloss and paraphrase upon the new; every where we should meet with Christ and holy mysteries. The duct and tendency of these holy metaphors is such, that a due improvement of them must needs render our minds very spiritual and divine.

In particular, The Holy Ghost in Scripture sets forth the mystical union by many resemblances: Christ (saith St. Chrysostom³) unites us to him, *δια πολλῶν ὑποδειγμάτων*, ‘by many patterns;’ and then he goes on—he is the head, we the body; he the foundation, we the building; he the vine, we the branches; he the husband, we the spouse; he the shepherd, we the sheep; he the way, we the walkers; we are the temple, he the inhabitant; he is the first-born, we brethren; he the heir, we coheirs; he the life, we the livers; he the resurrection, we the raised; he the light, we the enlightened; and after all, he concludes thus, *ταῦτα πάντα ἑνωσιν ἐμφαίνει*, ‘all these things declare union.’ My first work shall be to consider the chief resemblances, by which this union is set forth in Scripture. Certain it is, that

³ In 1 Cor. hom. 8.

the Holy Ghost uses no metaphors or similitudes in Scripture, but such as have an aptitude and fitness to manifest the mysteries thereby shadowed out to us : he is so wise, that he knows what forms of speech are most adapted to promote our knowledge of spiritual things ; and so good, that he will in no forms but such declare his mind unto us.

Touching these resemblances, I shall first note two things in common to them all.

There is an analogy between the mystical union and the other unions which resemble it.

There is an excellency in the mystical union above all the other.

There is first an analogy between them ; somewhat in the earthly unions resembles the mystical one ; somewhat in the mystical union answers to the earthly pattern ; there is a correspondence between them. This must needs be so ; because in all Scriptural metaphors, touching this or any other mystery, the Holy Ghost always speaks aptly and truly. When there is no propriety in the words, there is an aptitude in the things to shadow out the mystery ; when there is no truth in the proper sense, there is a truth in the metaphorical one, because of the si-

militude which is between the earthly pattern and the heavenly mystery. If the Scripture say, that the internal work of grace is a new birth, or a resurrection, or a new creation, it is sure that there is some act of power which makes good the resemblance; if it say, that Christ is to believers a king, or an husband, or a foundation, or a root, or an head, or spiritual meat and drink; it is sure that there is somewhat of law, or love, or supportance, or vital influence, or intimate conjunction which makes good the analogy. Two things may be noted touching the analogy; the one is this, there is a necessity of it, otherwise the Holy Spirit in such metaphors should not speak aptly or truly: not aptly—there being no proper aptitude in the very words, the aptitude must be in the things or nowhere; take away the analogy, and there will be no aptitude at all, the words (which cannot befall so wise a speaker as the Holy Ghost is) will be insignificant and to no purpose: nor yet truly—there being no truth in the proper sense, the truth must be in a metaphorical one or nowhere. Take away the analogy (which makes the metaphor a metaphor) and there will be no

truth at all; the words (which cannot be-
fal so true a speaker as the Holy Ghost is)
will be false and delusive. For instance,
our Saviour saith, 'I am the bread of life'
Joh. vi. 48.; 'I am the door of the sheep'
Joh. x. 7. The first words are apt and
true, because by him believers are spiritually
nourished to life. The second are so, be-
cause by him believers go in and find pas-
ture of comfort; but take away these things
in which the similitude consists, and the
words will not be apt or true. The other
is this; there is a very good use of the
analogy to be made; it serves (being duly
and regularly taken according to the line
and level of Scripture) not only for illus-
tration, but for very good proof also. For
instance, St. Paul sets forth the union of
Christians among themselves, by the union
of the members in the natural body, 1 Cor. xii.
And from thence he argues strongly, that
Christians should not differ and despise,
but accord and have a care one of another:
'the eye cannot say to the hand, I have no
need of thee; nor the head to the feet, I
have no need of you; if one member suffer,
all the members suffer with it; if one mem-
ber be honoured, all the members rejoice

with it.' Also the apostle sets forth the union of believers with Christ, by the union of the members with the head, Eph. iv. 16. and Col. ii. 19. And from thence he argues strongly, that believers have a near conjunction with Christ, and admirable communications from him; there are joints and bands; there is a body fitly joined and compacted; there is nourishment ministered; there is an effectual working in the measure of every part; there is an increasing with the increase of God: all these are rationally drawn from the analogy. Thus we see, the analogy is of use, not only for illustration, but for proof; only we must by no means stretch it beyond the scope of Scripture.

The next thing is, There is an excellency in the mystical union, above all, and every one of the other unions which resemble it. It is more excellent than any one of them singly taken. The Holy Ghost doth not shadow it out by one or two resemblances, but by many; and those resemblances do not all point it out in one or two respects, but in more and various ones: if one resemblance or respect might have reached it, there would have been no use or need of any more. It is also more excellent than all of

them put together; they are but shadows and resemblances, the mystical union is the truth and substance of them all; in them mere creatures, and those upon earth are united together; in this believers are united to him who is God-man. In some of them there is union without vital influence; in this there is union with it: in others of them there is an influence, but it is only of a natural life, and that only while a local conjunction between the things united is maintained: but in this there is an influence of a spiritual and divine life; and this, notwithstanding that the local distance between Christ and believers be as vast, as it is between heaven and earth: in them there is nothing but plain law, or love, or art, or nature; but in this there is a secret, a mystery of grace, an admirable conjunction of believers to Christ, and by him to the Father. I conclude with the excellent words of Zanchy,⁴ ‘Hoc est mirabile hujusce unitatis mysterium, quæ constat Deo Patre, Christo Mediatore, et Ecclesia vinculo Spiritus Sancti cum Christo et cum Patre conjuncta:’ ‘this is the admirable mystery of this

⁴ De tribus Eloh. lib. iv. fol. 180.

union, which is made up of God the Father, Christ the Mediator, and the church by the bond of the Holy Spirit with Christ and with the Father conjoined.'

These two things being laid down, which are to be observed in all the after discourse touching these resemblances; I proceed to consider the resemblances in particular, in which much profitable matter will offer itself to us.

First, The union between Christ and believers is set forth by that which is between a king and his subject. In government, the human instinct is gratified in society, and a multitude is reduced to unity; a king and his subjects become politically one; he protects them, they are under his shadow; he governs them, they are in subjection to him; protection (as the lawyers speak) draws subjection, and subjection draws protection. His royal care over them is returned in their reverence towards him; and their reverence towards him falls down upon themselves in the benefits of government; he is,⁵ φύλαξ τῆ δικαίᾳ, 'the keeper of right' for them, and they render him the honour due to his greatness:

⁵ Ar. Eth. lib. 5. cap. 6.

thus they are knit together for that common good which is the great centre of government. In like manner Christ is king, and believers are his subjects. His kingdom, as it imports power, is over all creatures; but as it imports union, it is only over believers. Tyrants (saith the philosopher) rule over men against their wills, but kings rule over the willing. The emperor Justinus plainly told the great oppressors, ⁶ ‘Ego contumacibus imperare nolo,’ ‘I will not rule over the disobedient.’ Our Lord Christ doth not own rebellious sinners, while such, as subjects, but look upon them as enemies: believers only are his subjects; he is their great protector, they are under the wings of his grace and power; he rules and governs them, they are obedient to him; his care is over them, their obedience is towards him; he maintains their right, they render him the honour of his government: thus they are knit together to promote the glory of Christ, and the salvation of believers. It is true, in this resemblance, the mere analogy proves no more than a political union; but the excellency of that union (which is be-

⁶ Spondan. Ann. Anno. 568.

tween the spiritual king and believers) shews forth a mystery. For the explaining of this, I shall lay down several particulars:

1st. The more worthy and near in blood the persons united in government are, the more excellent is the union. David was an excellent one, worth ten thousand others; those over whom he reigned were God's own peculiar people: the nearness was such, that the people told him, 'Behold, we are thy bone and thy flesh;' 2 Sam. v. 1. In these circumstances the union between David and his people could not but be a very excellent one; much more excellent is that between Christ and his subjects. What an one is He! how admirably accomplished for government! he is higher than the kings of the earth; it was not a little material oil, but the Holy Ghost, which anointed him to his office. His wisdom is incomparable, no secret is hid from his eyes: Solomon's large heart was but a little thing to the vast treasures of wisdom and knowledge in him. His wisdom is as much above a mere man's, as the Father's bosom, from whence he came, is above man's heart. His power is exceeding great, he can do every thing; earthly princes sit upon their thrones here

below, he sits above at the right hand of power. Ahasuerus had power over an hundred and seven and twenty provinces; but he hath all the power in heaven and earth. None is so able to save to the uttermost as he; his goodness and mercy are beyond parallel. His divine bowels were up very early in a design of grace towards fallen man; his human compassions far transcend all those in the creature. Nay, further, he himself would suffer being tempted, that he might have an experimental fitness to succour the tempted. His clemency is such, that he is very tender over those infirm ones, who are as the bruised reed, and have grace in desire only. His justice is very illustrious; he reigns in righteousness, he doth nothing but what is right; truth may as soon lie, and rectitude itself decline, as there can be any blot or jeofail in his government. Such a king is Christ: and what are his subjects? They are no common people, but excellent ones; their pure heart hath a kind of oracle in it; the secret of the Lord is with them; they are wise in the greatest concernments, strong in the hardest duties; their hearts are melted in acts of love towards God and man; their hands are ever

doing that which is just and right; and the reason of all is, because some of the holy unction which anointed their Lord, falls down upon them, and puts a glory on them. Such are the subjects. And what is the nearness between the king and them? On the one hand he, though the Son of God, came down from heaven and became partaker of flesh and blood with them; on the other, they, though naturally but the sons of fallen Adam, became through grace, the seed of Christ himself: his blood runs in their consciences; his divine Spirit breathes in them; his holy image appears in their hearts and lives; the subjects are all sons, and resemble their governor: here is not a single relation, but one relation upon another: this is the nearness. The result is this; he being so incomparable a king, they being such excellent subjects, the nearness between them being so great, the union must needs be a very choice one. Who would now live under the power of sin, and not much rather join himself to the blessed kingdom? A better ruler or society then, there cannot be found.

2dly. The more right the laws and administrations of a kingdom are, the better

is the union. There are two sorts of laws, there are laws of constitution according to which a king is made; if he be in by election or succession, he stands upon some positive law, or consent which amounts to a law; if he be in by conquest in a just war, he stands upon the law of nature, which saith, that the captive must be subject to the victor. There are also laws of administration, according to which a king is to govern his subjects; without the first laws, there can be no king rightly constituted to have subjects united to him; a people may be under a tyrant, but it is not united to him. Without the second laws there will be no rule of government, no right administration of things in a kingdom. According to this distinction, I shall lay down two things touching the mediatory kingdom of Christ: The one is this, the law of constitution must needs be very righteous, as being no less than the decree and ordinance of God himself; he was made a king immediately by God; his kingdom was not (as ordinary ones in part are) an human creature; but a pure theocracy, altogether of divine ordination. 'I have set my King upon my holy hill of Zion,' saith God of Christ, Psal. ii. 6.

I have done it, not man. The decree of heaven was for it, as the next verse tells us. ‘The Lord said unto my Lord,’ that is, the Father said to Christ, ‘sit thou at my right hand;’ Psal. cx. 1. ‘Dicere hic est discernere,’ ‘to say here, is to decree,’ that Christ should sit in royal state and majesty; he is a king merely of divine ordination; yet he enters upon his kingdom by conquest; in the Belial heart of fallen man nothing is in a fit posture to receive this holy king. ‘The carnal mind is not subject to the law of God, neither indeed can be;’—strong holds must be cast down, thoughts must be captivated, and wills must be overcome, or else Christ cannot have a kingdom: therefore he takes up his spiritual arms, goes forth in the power of his Spirit and Word, and subdues the minds and hearts of men to himself; so he enters by conquest, and that in a very just, nay, merciful war, it being to rescue poor captive creatures, and reduce them back again to their Creator; but though he come in by conquest, yet there is ‘consensus populi,’ his people are willing, they own him as their king, subject to his sceptre, and give up themselves to his government: thus he hath a title to his kingdom, as good as a

divine ordination, a just conquest, and a free consent can make it.

The other is this, the law of administration is righteous and gracious; righteous in that which he commands his subjects to do; gracious in that which he promises to do for them. His commands (which call for faith, humility, holiness, righteousness, meekness, mercy, temperance, patience) are as right as any thing can be, they are the counterpanes [counterparts] of God's heart, the copies of that divine will which is rectitude itself; they perfect the human nature, and being practically embraced, they set man in a true posture towards God, himself, and his fellow-creatures. His promises (in which he engages himself that the believer shall be justified; that the poor in spirit shall have the kingdom; that the pure in heart shall see God; that the righteous shall be compassed with divine favour; that the meek shall be beautified with salvation; that the merciful shall obtain mercy; that all his obedient subjects shall enter into heaven and enjoy the blessed God there) are exceeding gracious and true, not one of them shall fail; he hath will and power enough to make them all good;—this is the administration. The sum of all is,

Christ being a king by divine ordination, entering by just conquest, obtaining a free consent, and administering his kingdom so admirably, that nothing is in his government but mere rectitude and grace; the union between him and his subjects bound together by such right and good laws must needs be very excellent. Here can be no reason to complain, no colour of occasion to break off from such a king, or to say, What portion have we in David? Here are no scruples about the governor's title, no unjust laws to be repealed, no grievous burdens to be removed, no heavy yokes to be taken off, not the least shadow of a mal-administration to be found; nothing is here to be seen but rectitude and goodness, which must needs make the union very firm and stable.

3dly. The more intimate the union is, and the more internal the bonds of it are, the more excellent is the union. Between an earthly king and his subjects the bonds are external; there are outward thrones and sceptres, outward pieces of state and majesty, outward laws and proclamations; the king looking on his subjects, may see the outward man, but no further: he may exact an outward conformity, but cannot touch

or move their hearts; there is not one spirit between him and them, but several, which may easily run apart and in different ways. But between Christ and his subjects the bonds are internal; his kingdom comes not with observation or outward splendour, but in inward power and efficacy; his kingdom is within, his throne is in the heart; his laws are not only without in the letter, but inwardly engraven in the hearts of his subjects; they are the very epistles of Christ, 'written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart;' 2 Cor. iii. 3. Besides the outward literal edition of the law, there is an inward spiritual one which answers thereunto; this spiritual king can not only look into the hearts of his subjects, but touch and move them unto obedience; he can so draw as to make them run after him; it is his royal prerogative to rule wills and hearts; his subjects have the mind of their Lord; nay, the same Holy Spirit which is in him, is in them also, to inspire a measure of holiness and obedience into them. O! what a union is here! and how full of mystery! No king can rule after this sort; neither could he himself, unless he were God,

do so: in a word, his kingdom and laws being within, his subjects having the same mind and spirit with himself, the union must needs be very intimate and excellent.

4thly. The greater the benefits of government are, the more secure is the union; a king resembling God in the doing of good, acting like one given to the kingdom for a common blessing; his vigilancy securing the repose of his subjects; his care procuring their quiet; his study being for their good as his own; his subjects resting under his shadow, and enjoying the sweet ends of a well-ordered government; the union in such a case must needs be very much confirmed. I shall instance but in two benefits of government, protection and rewards. As for protection, it is incomparable in the kingdom of Christ; no earthly kings have such a foresight and care to protect as he hath; they may look here and there, but his eyes are every where, running to and fro through the earth, to shew himself strong on the behalf of his people; they may sometimes nod with the reins of government in their hands, and so not provide against approaching dangers; but he is never surprised, but always provided, and at hand to defend his

people; in every temptation he makes a way to escape; in every danger he knows a method of deliverance. Again, No earthly kings have such a power to protect as he hath; they have a power in their own dominions; but he hath all the power in heaven and earth in order to the good and preservation of his people. They and their subjects joining together, are not always able to maintain themselves and their union against a foreign power; but he is always able to maintain his kingdom. The Chaldean empire was left to the Persian; the Persian to the Grecian; the Grecian to the Roman; but his kingdom shall not be left to other people; Dan. ii. 44. but by a peculiar privilege it abides for ever: no foreign power can ruin it; no gates of hell can prevail against it; the posture of Christ and the church doth evidence this, Christ is at the right hand of God; Psal. cx. 1. And the church is at the right hand of Christ; Psal. xlv. 9. In this posture power cannot be wanting, or protection fail. Further, as touching rewards, his bounty is beyond all parallel: other kings may sometimes forget the good services of their subjects; Joash forgot the kindness of Jehoiada; the poor wise

man, who by his wisdom delivered the city, was not at all remembered; Eccles. ix. 15. Many excellent services have been buried in oblivion, but the Lord Christ never forgets the services of his people; their sins are delivered over to oblivion, but not their services; no, not the least of them. He hath a bottle for their tears, a book of remembrance for their holy thoughts, a reward for a cup of cold water given for his name's sake; nay, he is so far from forgetting their services, that in the very act they find a secret reward given in to them; the supplies of his Spirit, the irradiating beams of his love, and the sweet calms and serenities in conscience tell them, that he hath them always in remembrance. Earthly kings may give their servants some of the shadows here below, and some of those things which lie round about them; but he gives his subjects *ψ*, 'substance,' sound wisdom, durable riches, and real happiness; he gives them himself, and all that train of good things which accompanies him. Here he gives them tokens and glimpses of his love; but what great and glorious things are there for them in heaven? There their labours end in eternal rest; their holy race arrives at a crown

of glory; their prayers are turned into hal-lujahs; their alms are repaid in everlasting love; their good works shall have a full reward; what they sowed to the Spirit, shall come up in a crop of glorious immortality; in heaven they shall enter into the joy of their Lord, and sit down with him in his throne; they shall then see and enjoy the blessed God, reading all truths in the original, and drinking all good at the fountain-head; dwelling in a paradise of bliss, and for ever reposing themselves in the bosom of infinite sweetness: 'eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which are prepared for them.' To conclude, if protection and rewards can do any thing, the union between Christ and his subjects must needs be very secure.

CHAP. III.

The Mystical Union set forth by the Conjugal one. There is a mutual consent between Christ and believers. The believer's consent imports a right knowledge, a free choice and a present compliance with Christ. Christ's consent is purely gratuitous; believers purely supernatural. Christ and believers mutually make over themselves each to other. The emphasis of that phrase (one spirit) opened. There is an intimate love between Christ and believers: he put on a human nature for them, they put off a corrupt nature for him. He died for expiation, they die in mortification. There is a communication of good things from Christ to the Church; the Church propagates in believers and good works. The mystical union set forth by that of a foundation and a building. Christ laid, and believers built on him by Divine Art. The double cement of faith and the Holy Spirit. Christ is a large and strong foundation; he bears up the Church by Divine influences.

THE union between a king and his subjects being in the earthly pattern political only; the Holy Ghost goes on in Scripture to set forth the mystical union by that which is between man and wife. Marriage is the conjunction of man and woman in a conjugal society; it is the first primordial society, called '*Elementum mundi*,' 'the element of the world;' out of it spring families, out of these are made cities and kingdoms; in these a church is raised up unto God. The conjugal union is that which peoples the world, and saints the church: in no earthly society

is there a conjunction so great as this is. Eve, the first wife, was taken out of Adam; he was created one, then two were made out of one; and again, those two were one in marriage. Man and wife (saith St. Austin) are, 'prima copula,'¹ 'the first bond' or tie of human society. By this conjugal union, the Scripture shadows out the mystical one. The book of Canticles is not (as some profane ones have fancied) a light love-song, but an excellent epithalamium, or divine ditty; which, under the parable of a marriage, points out that incomparable union which is between Christ and the church. St. Paul, in the 5th chapter to the Ephesians, exhorts wives to be subject to their husbands, as the church is to Christ; and husbands to love their wives, as Christ loves the church; and at last, he adds, 'This is a great mystery, but I speak concerning Christ and the church;' ver. 32. In the original it is, *εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν*, In 'Christum et Ecclesiam, respiciens ad Christum et ecclesiam,' saith Piscator. Though the last thing the apostle said before was touching the earthly marriage, viz. 'They two shall

¹ De bono conj. cap. 1.

be one flesh,' ver. 31. yet he looks back to Christ and the church; the earthly marriage was but the shadow and image of the mystery; but Christ and the church in the mystical union joined together, are the very centre and substance of it. In this resemblance, divers things may be noted.

First. In marriage, which, though founded in nature, is a voluntary act; there must be a consent; the conjunction of brutes is like themselves, out of an *impetus* of nature; but the conjunction of man and woman is, as becomes rational creatures, out of counsel and choice; a consent is necessary; marriage is a contract, and that cannot be without a consent; he that wants reason, which is the root of liberty, cannot consent. If there be 'error personæ,' 'a mistake of the person,' there is no consent; 'errantis voluntas nulla est,' 'he that errs, consents not;' if there be 'metus gravis ac violentus,' 'a weighty and violent fear' extorting a consent, the consent not being free is as none at all: in all such cases, the rule is, 'Ubi non est consensus non potest esse matrimonium,' 'where there is no consent, there can be no marriage.' 'Consensus facit matrimonium,' 'the consent makes the marriage.' Answerably,

in the spiritual marriage between Christ and believers there is a mutual consent, there are 'arrhæ sponsalitæ,' earnest and pledges given on both hands.² Christ hath carried the earnest of our flesh to heaven, and from thence sent down the earnest of his Spirit to us; the consent is mutual: on Christ's part there is a consent, though it be to espouse not angels but men; not men in their primitive beauty and integrity, but men under a stain of sin and corruption; yet he consents to it, and that not out of error or mistake, but out of choice and transcendent love, which as early as eternity itself delighted in the sons of men, and in time calls and draws them into conjunction with himself: all the sweet wooings, pathetical expostulations, precious promises, and free offers in the Gospel, are so many sure testimonies given to his consent. On the believer's part there is also a consent; they breathe after him, rest upon him, resign to him, and accept of him upon the terms of the Gospel: in their consent two or three things may be noted.

First. There must be a right knowledge

² Quemadmodum nobis arrabonem spiritûs reliquit, ita et a nobis arrabonem carnis accepit. Et vexit in cœlum pignus totius summæ illuc redigendæ. Tert. de Resur. Carnis.

of Christ; to an unknown Christ there can be no consent; the knowledge of him must be right in the measure of it. Under the Old Testament, where religion was much wrapt up in vails and shadows, a less measure of knowledge might suffice; but under the New, when men live in the noonday light, and as it were directly under the sun of righteousness, a much greater measure of knowledge is necessary. We should now study to know him distinctly in his offices and benefits, that we may aptly, and out of judgment join ourselves to him. If a man think, that Christ is a Saviour only and not a Lord; or that one may partake of Christ crucified, and yet not take up his cross in mortifications and patient sufferings, nor yet follow him in holiness and true obedience, here is 'error personæ,' such an one knows not the true Christ, but a Christ of his own fancy; his consent, which is proportioned to his knowledge, is not to the real Christ, but to the imaginary one: no man can consent to more than he understands; the knowledge must be right, that the consent may be so. Again, the knowledge must be right in the nature of it, it must not be a mere notion, which may be

in a heart like Nabal's, dead and cold in spiritual things; but it must be a spiritual knowledge, which discerns Christ spiritually, and carries with it such a savour of him, as makes the heart choose and embrace him above all things. Further, As there must be a right knowledge, so there must be a free choice of Christ. '*Consensio volentis est,*' 'consent is in the willing;' it is not a thing pressed out of the heart by fear, but sweetly issuing out of it in a free option. When Lewis the Eleventh of France was pressed under the fears of death, he sent for the holy hermite, holy oil, holy cross, and what not in his extremity. Many men, when upon their death-beds they are turning off from this world and entering upon eternity; or, possibly before that last hour, when the wrath of God flashes into their consciences, and sets them on fire with the dread of what is justly due to their iniquities, may in such a strait seem very willing to have Christ: but alas! all this is but a force, a mere pressure upon their wills. Nothing like unto that pure genuine consent which is in true believers, who choose and set their hearts upon Christ, as seeing the excellency of his person, usefulness of

his offices, rectitude of his precepts, preciousness of his promises, and greatness of his rewards; the intimate bias and bent of their hearts is such, that leaving the world behind their back, they embrace and fall in with their dear Jesus above all things.

Moreover, this consent is a present actual one; in marriage there are words used, not ‘*de futuro*,’ but ‘*de præsenti*,’ or else it is no marriage, but a promise only. Believers do not say as the sluggard, yet a little sleep, a little slumber in sin; nor as St. Austin in his delays before conversion did, ‘*modo ecce modo* ;’ but they give a present consent to Christ; when he knocks, they say not, go and come again to-morrow, (for that is not to consent to-day, nay, not to consent at all, but only to speak of it,) but they make haste and delay not, immediately they open and own him as their Lord; he is their greatest desire, and they will not put him off, no, not for a world, which is much less in their eyes than he is. They have to their great shame too long served their corruptions, now they join themselves unto him in a perpetual covenant never to be forgotten; without any more ado a present actual consent is given to him. It is indeed

said by divines, that the true desires of grace are grace; and so they are: but then those desires do at least virtually and seminally contain in them a present consent; for where those desires are in truth, there the heart breaks off confederacy with sin, and values Christ as its chief treasure. Were such an one asked, What he would have in the first place; he would answer, None but Christ.

Before I pass over the consent between Christ and believers, two things may be noted touching the excellency of it above that which is between man and wife.

The one is this; Christ's consent is a pure gratuitous act. When a man chooses a wife, the reason is in the object,—she is fair, or virtuous, or rich in estate, one attractive or other draws out his consent; but when Christ made his choice, no attractive was in his spouse; believers, no less than others, are naturally void of holy graces, and so extremely poor, that they have not of their own to cover their nakedness, or pay their debts; there was nothing in them to draw out his love towards them; the only reason of his choice was in his infinite goodness, his grace had no other mover but

itself. It is true, he saith of his church, 'Behold, thou art fair, my love: behold, thou art fair;' Cant. i. 15. But, as our excellent English annotator speaks, '*Locutio verbi infusio doni*,' 'to call her fair is to make her so;' her beauty was not a jewel of nature, but a love-token given from him. Therefore in the next verse the church breaks out, 'Behold, thou art fair my beloved;' she gives back all to him, her beauty was but the reflection of his; she shines not of herself, but '*radiis mariti*,' 'with the beams of her husband;' and to him may say, I am 'Japha,' because thou art 'Japhe;' 'I am fair because thou art so.' Indeed he espoused her upon a design of grace, to change her Ethiopian skin, and put a divine beauty upon her. Thus his consent was merely gratuitous.

The other is this; The believer's consent is purely supernatural. Wives consent to their husbands out of principles of nature; but believers consent to Christ out of principles of grace. They are born, not of blood, of human seed; not of the will of the flesh, of carnal concupiscence; not of the will of man, of the heroical acts of moral virtue; but of God; Joh. i. 13. His

holy Word is the seed, his divine love the mover, he himself the generator of them; their faith, which is their consent, is not of themselves, but the gift of God; Eph. ii. 8. No ordinary wooing can produce their consent; Christ doth not, as common suitors do, woo outwardly only, but he speaks to the heart; and that, not merely, as Shechem did to Dinah, in kind words; but, as God did to Lydia, in the inward operation of his Spirit, which opens the heart, and from thence draws out a consent. In the fall of man all the faculties fell, and among the rest the believing faculty fell also; and, as it lies in the ruins, it cannot without the elevations of supernatural grace lift up itself and give a consent to Christ: he is a supernatural object, and a consent to him must be from a supernatural principle, no less than an heavenly 'suada' can draw it out towards him.

Again, In marriage man and wife do by consent pass over themselves each to other; hence the apostle tells us, 'The wife hath not power of her own body, but the husband: the husband hath not power of his own body, but the wife;' 1 Cor. vii. 4. There is a com-

munion of bodies between them, 'in re sociali;' no one hath a plenary right; each one hath a right in the other. In like manner in the spiritual marriage, Christ and believers do by consent pass over themselves each to other: hence the church saith, 'My beloved is mine, and I am his;' Cant. ii. 16. each one of them hath a communion and propriety in the other. Christ gives himself to believers; his atoning blood is his own, yet they may wash in it; his resurrection is his own, yet are they raised up, and made to sit together in heavenly places in him; his intercession is his own in the glory and excellency of it, yet is it theirs for their singular use and benefit.

Again, believers give themselves to Christ; their minds are devoted [to his holy light; their wills are resigned to his sacred will; their pious posture tells the world, That they are not their own, but his; to give him all is their duty; to keep back the least part from him is no less than sacrilege, because all is consecrated to him. Thus in both the marriages there is a giving of themselves each to other; yet still there is an excellency on the spiritual side: man and wife make over themselves mutually, so as

to become one flesh ; but Christ and believers make over themselves mutually, so as to become one spirit. It is the apostle's observation, ' He that is joined to an harlot is one body ; for two (saith he) shall be one flesh. But he that is joined unto the Lord is one spirit ;' 1 Cor. vi. 16, 17. A communion of bodies is a great thing ; but what is it to that union which is between Christ and his church, in which there is one and the same spirit in both ? Man and wife, however united in love, have two different souls ; but in Christ and believers there is but one spirit. I know some divines interpret this one spirit to be only this, That there is one temper in Christ and believers ; but this, though a very great truth, is not the all, or full emphasis of the text. When the Scripture tells us, that the mind of Christ is in us, it may be fairly interpreted of one temper ; but when it tells us of one spirit, it must needs import something more high and mysterious. To make this appear, the circumstances of the text must be considered : the apostle in this place dehorts them from fornication, not only because it is a sin against our own bodies, ver. 18. but from three other reasons : first, our bodies are the

members of Christ, and shall we make them the members of an harlot? ver. 15. Then we are joined, and one spirit with Christ; and shall we be joined and one flesh with an harlot? ver. 16, 17. Lastly, our bodies are the temples of the Holy Ghost; and shall we profane that temple by sinning against it? ver. 18, 19. Here it is to be noted, that these three reasons are fundamentally but this one, viz. That we have the Spirit of Christ in us; this spirit makes us members; this spirit being in us, we are one spirit with Christ; this spirit hath a temple in us; therefore upon the account of this spirit we should fly fornication. It is also to be noted, that these reasons, which are fundamentally one, do depend upon one another; the first is confirmed by the second, and the second is explained by the third; that we are members of Christ, is clearly confirmed in that we are one spirit with him; and that we are one spirit with him, is excellently explained in that we are the temples of the Spirit; all three reasons hang together, and make one great argument against fornication. This being the scope and order of the place, the phrase 'one spirit' must be construed in such a

way as may suit to the antecedents and consequents; as to the antecedents, it must import that spirit which makes us members of Christ; as to the consequents, it must import that spirit which hath a temple in us; either way it must needs be meant of the Holy Spirit. It is that which makes us members of Christ: 'If any man have not the Spirit of Christ, he is none of his;' Rom. viii. 9. 'Non potest vivere corpus Christi nisi de Spiritu Christi,' saith St. Austin,³ 'The body of Christ cannot live but by the Spirit of Christ:' That is, no member which hath not the same spirit with the head. Also it is that which hath a temple in us; 'Deus templum habet, creatura templum non habet,' saith St. Ambrose,⁴ 'God only hath a temple, the creature hath none.' 'Si Deus Spiritus Sanctus non esset, templum utique nos ipsos non haberet,' saith St. Austin;⁵ 'If the Holy Spirit were not God, he should not have us for his temple:' it being (as he there urges) no less than sacrilege and an anathema to make a temple to a creature. Not then the holy temper which

³ In Joh. Tract. 26.

⁴ De Spir. Sancto. lib. 3. cap. 13.

⁵ Cont. Maxim. lib. 1.

is a creature, but the Holy Spirit who is God, hath a temple in us. Thus the order and dependence of things plainly teach us the meaning of the 'one spirit' to be, that the same Holy Spirit is in Christ and believers: nay, omitting the dependence, the words themselves shew the same thing. One spirit is here immediately opposed to one flesh; when a man and a woman become one flesh, there is more than a likeness of temper; there are many alike in carnal propensions, who yet were never so joined as to be one flesh; and if one flesh speak more than a like temper, much more doth one spirit do so: I take it, ἐν πνεύμα, 'one spirit,' is as high a phrase as can be to express an intimate union. I conclude therefore, that the apostle doth not merely intend a likeness of temper, but that the same Holy Spirit is in Christ and believers, which indeed is a very high and glorious mystery.

Further, Marriage is a state of love, and love hath an unitive virtue in it; a true friend is 'alter ipse,' 'another self;' in respect of love between two friends, there is, as it were, but one soul in both. St. Austin saith, ⁶ That his friend being dead, he

⁶ Confess. Lib. 4. cap. 6.

did but 'dimidius vivere,' 'live but like half a man.' If there be such love between friends, how much more is it so between man and wife? Between them there are the strictest bonds, and highest degrees of friendship. 'A man shall leave father and mother, and shall be joined to his wife,' saith the apostle, Eph. v. 31. In the original it is, *προσκολληθήσεται*, 'he shall be glued to his wife.' Conjugal love is the glue, which takes hold on both sides, and joins them together as if they were but one piece; and therefore the apostle there adds, 'they two shall be one flesh.' And a little before he tells them, 'He that loveth his wife, loveth himself;' ver. 28. She is an 'alter ego,' 'a piece of himself;' and not to love her is as unnatural as to hate his own flesh; the near relation which is between man and wife, calls for a mutual and more than ordinary love.

The parallel is the intimate love which is between Christ and believers; he loves them as parts and pieces of himself, they love him as their dearest head and husband; he loves not their graces only, but their persons; they love not his gifts only, but himself. Ordinances are his banqueting-

house, graces are his love-tokens; but himself is the great centre of their love: he is ravished, nay, excordiated with their single eye of faith and chain of obedience; Cant. iv. 9. they are ravished in him who is ‘totus desideria,’ ‘all or wholly desires;’ his person, natures, offices, life, death, resurrection, intercession, every thing in him is amiable in their eyes; his love to them is such, that he eats his honey-comb with his honey wax and all, accepting their services notwithstanding the infirmities cleaving to them; their love to him is such, that, though sometimes they sleep and nod in human frailty, yet their heart waketh; the inward bent and motion of it is to him, the least call or knock will make them rise and seek after him: there is an intimate love between him and them; but how far this exceeds that which is between man and wife, the tongue of men and angels cannot fully utter. I shall only touch on one or two things.

On the one hand, Christ took an human nature that he might espouse us to himself: to him, as mere God, sinful creatures could not be joined, his pure majesty could not admit them to approach to him; but that

he might have a spouse among men, he left his Father's bosom and came down into an human nature; majesty was put under a vail of flesh, and through that we have access to him. It would be a very strange thing, for a glorious angel to come down into the rank of worms, and espouse matter; much more admirable is it, that the very Son of God (one infinitely more above an human nature than an angel is above matter) did come down into our frail flesh, upon design to espouse us to himself: never did love so stoop and condescend as here. On the other hand, believers are content, as much as may be, to put off their corrupt nature, that they may be joined to him: he put on a pure human nature for them, they put off a corrupt one for him; at his call they leave their own people and their father's house, I mean, the corruption they were born or bred in; nothing is dearer or nearer to fallen man than his corrupt flesh, and those lusts which are the members of it; yet they part with it and them for Christ: their motto is, 'Christus meus est omnia,' 'My Christ is my all.'

Again, On the one hand, Christ died in our nature that he might espouse us. Jacob

served for a wife, David fought for one; but none but our dear Lord died upon a cross for us: our match with him could not be dispatched without atoning blood. A type of this we have in that first marriage between Adam and Eve; Eve was taken out of the side of sleeping Adam; the church is taken out of the side of a dying Christ. The Jews say, that the woman was taken out of the side of man, to signify the marriage of the supreme blessed man: while Adam was sleeping, a rib was taken out of him and made into a woman; when Christ died on the cross, there came out of his pierced side blood and water, in these we have the original of the church, which rises up out of expiation and regeneration, to be a spouse to him. On the other hand, believers in the power, and after the pattern of a crucified Christ, die to themselves and the world; his pure flesh suffered in a way of expiation; their corrupt flesh suffers in a way of mortification; by his cross the world is crucified to them, and they to the world; his body was nailed to the cross, and there they hang up their lusts to die and expire: thus there is a transcendent love between him and them.

light in it as in their joy and treasure : hence they bring forth fruit unto God ; they serve him in newness of spirit, in the suavity of internal holy principles ; their good works are not brought forth in bondage and servility, but by a free spirit, and in the easiness of the new creature. We see here, that the progeny of good works issues not out of nature or the letter of the law, but out of a conjunction and spiritual marriage with Christ, who by his Holy Spirit quickens believers to bear holy fruits.

The conjugal union in the earthly pattern not being enough, the Holy Ghost goes on to set forth the mystical union by that which is between the foundation and the building. Christ in Scripture is called a *foundation* upon a double account ; he is the foundation of doctrine,—‘ Other foundation can no man lay, than that is laid, which is Jesus Christ ;’ 1 Cor. iii. 11. Here the apostle speaks of a foundation of doctrine ; the consequent words make this appear : the gold, silver and precious stones are pure and solid doctrines ; the wood, hay and stubble are vain and frivolous ones ; both are called man’s work which the fire shall try. He is also the foundation of believers ; they ‘ are built upon

the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone ;' Ephes. ii. 20. It is true, the apostles and prophets are here called a foundation ; but they are only a doctrinal foundation, Christ is the personal one ; they are a foundation metonymically only, Christ is so properly : upon the foundation of the apostles and prophets is no other than upon Christ, whom they in their preaching laid as the foundation of the church. The foundation and the corner-stone are both one and the same Christ ; as a foundation he bears up and sustains the church ; as a corner-stone he joins and holds together the two walls of it made up of Jews and Gentiles.

In this resemblance three or four things may be considered.

The foundation and the building are both framed by art. First, the pattern is in the mind of the builder, and then the thing is set up. In the spiritual foundation and building the art was not human but divine ; the *idea* of them was not in man's mind but in God's ; man, falling off from his bottom of primitive integrity, could not have a foundation in himself, God in infinite wisdom contrived that he might have one in another ; the way

power of the Word and Spirit (which are as the seed and formative virtue in this heavenly generation) multitudes of believers come forth as the dew from the womb of the morning, not in the Jewish church only, but in the Gentile world also; the wilderness buds and blossoms, the barren sing for joy, the tent is enlarged, the curtains are stretched forth, the church breaks out on the right hand and on the left in an admirable fertility; this is the fruit of this divine marriage between Christ and his church. Again, in particular believers there is a propagation of good works: as we are in conjunction with Adam we are impotent and barren; but as soon as we are in conjunction with Christ we have power and holy fruits. To open this, it will be worth while to consider the words of the apostle: 'Ye are become dead to the law by the body of Christ, that ye should be married to another, to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held, that we should serve in new-

ness of spirit, and not in the oldness of the letter;' Rom. vii. 4, 5, 6. Here we have two sorts of persons, the unregenerate who are in the flesh of corrupt nature, and the regenerate who have a new spirit or principle in them. Two sorts of marriage, one unto the law in the unregenerate; and another unto Christ in the regenerate. Two sorts of fruit, one unto death in sinful actions; another unto God in good works. The unregenerate are married to the law, they are under the curse of it as sinners; they have but the naked letter of it, which commands, but helps not: nay, their corruption is accidentally irritated by it; their inward malignity swells and rises against the holy commands which stand in Scripture, as so many dams and bars to their impetuous lusts: hence they bring forth nothing but fruit unto death; what they seem to do in God's service, they do only in the oldness of the letter, in the external work, without a spirit or principle for it. The regenerate are dead to the law, and married to Christ; they are not under the curse of the law, but pardoned in Christ; they have not the mere outward letter only, but the quickening spirit; they are not irritated by the command, but de-

Moreover, in marriage two things more may be noted :

The one is this, there is a communication of good things from the husband to the wife. It is an old saying, πάντα τῶν φίλων κοίνα, ‘all things are common among friends;’ much more is it so among married persons, a communion of bodies draws a communion of other things with it: the near relation between man and wife calls for it; his necessities serve to supply her, his honour puts a lustre upon her, his riches are seen in her jewels and attire: if Adam had a world, Eve did participate with him. Thus it is in the earthly marriage; much more is it so in the spiritual one; when such an one as Christ is joined to believers, what, and how great must the communications be? The earthly husband according to his state and degree doth communicate to his wife; what then doth Christ, who hath a deity and unsearchable riches in him, communicate to those who are in conjunction with him? Want they cannot while he hath a deity; or be without a supply, till his riches be exhausted: they go no longer in the rags of their own unworthiness, but are covered with the robe of his pure righteousness; guilt can no longer

abide on them, because they are sprinkled with his atoning blood: while he hath an Holy Spirit they cannot want the jewels and ornaments of grace; their love, meekness, obedience, patience, shew that he hath put some of his beauty upon them; his wine-cellar of scriptures and ordinances stands open to them, that they may taste and drink of divine consolations; at last they shall enter into the palace of heaven, and there partake of his glory: no husband but himself can so communicate.

The other is this, that in marriage there is a due propagation of mankind; individuals die, but mankind is preserved; generation supplies what death devours. Also in the spiritual marriage there is a double propagation; one of believers, another of good works. First, in the church there is a propagation of believers; such an one as Christ could not but have a seed, his name was to be continued as long as the sun, Psal. lxxii. 17. In the original it is, יָנוּךְ שִׁמְךָ, 'his name shall be sonned or childed in a succession of believers.' The church at first was in a believer or two; but being Christ's spouse, she becomes mother of thousands, a spiritual Eve to bring forth sons unto God. In the

was admirable, the eternal Word was made flesh; two natures met in one person; an human, in which he obeyed and suffered for us; and a divine, which put an infinite value upon his obedience and sufferings; in these, full satisfaction was made for sin, a purchase of grace and glory was obtained for sinners, an incomparable pattern of sanctity and obedience is set before us, and an Holy Spirit is provided to quicken us to imitate him: mercy runs freely in the channel of the promises; proclamations of grace are made unto men. Here is the foundation upon which fallen man may be built up unto righteousness and life eternal. Oh, riches of wisdom! wonder of love! It is true, natural and carnal men, while such, are no more fit among persons, than hay and stubble are among doctrines, to be built upon this foundation; but the same wisdom which laid the foundation, will build the house; the Holy Spirit is sent forth to work faith in men, and thereby to frame them to be set upon the foundation: hence the apostle saith, that the whole building is συναρμολογημένη, ‘fitly framed together;’ Ephes. ii. 21. each part of the building is aptly and congruously united to the foundation and to the other parts of it;

the building answers to the foundation, and both to the *idea* in the infinite mind. To contrive these, was one of the greatest thoughts that ever entered into God's heart; and to effect them, was one of the greatest works which ever was done in time.

Between the foundation and building there is somewhat that joins and cements them together; between Christ and believers the cement is not material but spiritual; these are joined together by faith and by the Holy Spirit. Faith is one cement: 'Behold, I lay in Sion a chief corner-stone, elect, precious: he that believeth on him shall not be confounded;' 1 Pet. ii. 6. Faith joins the believer to the foundation; that is the reason that he shall not be confounded. Sin, Satan, the world, shall not confound him, because he is built upon a foundation, in which is propitiation, grace and victory; the divine favour, the influences of grace, the crown of eternal life shall not fail him, because he is joined to a foundation, in which the promises of these things are yea, and amen.

The Holy Spirit is another cement. 'In whom,' that is, in Christ the foundation, 'you are builded together for an habitation of God through the Spirit,' saith the

CHAP. IV.

The mystical union set forth by the vine and the branches. Christ hath one nature with believers; they are as branches in him, and receive juice from him. The mystical union set forth by the natural head and the body. Those two famous texts, Ephes. iv. 16. Col. ii. 19. considered, which import more than when Christ is called Head over all things, head of principality and power, head of every man, head of the heathen, or head of the church as an husband. Christ as an head hath the same nature with believers; but exceeds them in order, as being first and highest; in perfection, as being full of grace; in virtue, as influencing into the church. The necessity, matter, and way of this influence. Christ an head above all other heads, as making of no member a member; and as having virtue enough for a world.

THE union between the foundation and the building in the earthly pattern importing only a support, but no vital influence; the Holy Ghost goes on to set forth the mystical union by that which is between the vine and the branches. 'I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing,' saith our Saviour; Joh. xv. 5. In the former chapter he told them of his going away; here he comforts them against it,—his departure should be no separation: still he would be closely united to them as the vine is to the branches. He is a vine, one whose shadow reaches to the

ends of the earth, whose precious blood cheereth the heart of God and man; I mean, it satisfies justice, and quiets conscience. Believers are branches in him, not native ones, but insititious, taken off from the old stock of Adam, and implanted into Christ. Hence they are said to be *σύνφυτοι*, Rom. vi. 5, implanted into him, so as to have juice from him. The union between him and them is so intimate, that they abide in him by faith, and he abides in them by his Spirit; the effect of this union is fruitfulness. Though the seeming branches mentioned verse 2. are but ‘pampinarii,’ ‘such as have leaves only;’ yet the real ones are always ‘fructuarii,’ ‘such as have holy fruit.’ In this resemblance some things are to be observed:

The vine and the branches have one nature, so have Christ and believers; he took an human nature, that he might be a vine to us, and we branches in him; that he might communicate spiritual sap unto us, and in virtue of it we might bring forth fruit unto God. The Arians of old argued from this place against the deity of Christ; the vine (said they) is of the same nature with the branches, but not of the same nature with the husbandman; Christ is consubstantial

the foundation, the whole church must have fell with him ; had not Christ been a rock to him, his fall would have been final. These words (ἐπὶ ταύτῃ τῇ πέτρᾳ, 'upon this rock') note that one individual foundation, upon which the whole church is so built, that 'the gates of hell shall not prevail against it.' To be such a foundation, none is capable but Christ only ; it is not to be imagined, either that the whole church should be built upon a mere man ; or if it could, that being so weakly founded, it should stand against the powers of darkness. Christ the true rock is not a mere man, but the son of the living God ; he hath the strength of a deity which cannot fail. Earthly foundations may be eat up by time, or ruined by violence ; but he is מוסד מוסד, 'a founded foundation,' or 'a foundation of foundations ;' Isa. xxviii. 16. No time can deface the eternal One, no violence set its foot upon the Almighty ; he abideth ever to support his church.

Touching the second, the supportation of the church is in a spiritual way ; it is bore up, not as an earthly building by dead matter, but as a spiritual house by the influences of grace ; 'to whom coming as unto a living stone, disallowed indeed of men, but chosen

of God and precious : ye also as lively stones are built a spiritual house ;' 1 Pet. ii. 4, 5. He is a living foundation, one who hath an endless life of merit, and the spirit of life above measure. Hence believers, who are built upon, and as it were parts of him, are maintained in life ; his spirit by continual influences and spirations of grace bears them up in their spiritual being and life ; the gates of hell shall never prevail against them.

apostle; Ephes. ii. 22. The earthly foundation and building are joined together by dead matter like themselves; but Christ who is a living foundation, and believers who are lively stones, are united together by the Holy Spirit; this is a great mystery; the same Holy Spirit which is in him, is in them also.⁷

Again, the foundation supports and bears up the building; in like manner Christ supports and bears up the church, the whole weight of it lies upon him; without him all the spiritual stones would instantly sink, and totter down into a chaos of emptiness and confusion: to make the excellency of this supportation appear, we must consider first what manner of foundation he is; and then in what manner he bears up the church.

Touching the first, he is a foundation able and every way complete to support and bear up the church; a short scanty foundation cannot do its office; but he is an ample large one, multitudes of believers in all ages have been built upon him, and yet

⁷ Christus, sive lapis sit in ædificio, sive radix in arbore, sive vitis in vineâ, sive caput in corpore, semper est non solum vivens, sed vita vivificans. Zanch. in loc.

there is room for more. Did all the men in the world build upon him by faith, he would bear them all up to life eternal; a weak faltering foundation cannot do its office; but he is a strong one, a rock which cannot fail. When St. Peter made that glorious confession, 'Thou art Christ the son of the living God;' our Saviour answers him, 'Thou art Peter, and upon this rock I will build my church;' Matt. xvi. 18. The rock here is not confessing-Peter, but the confessed Christ; our Saviour saith not, thou art Peter, and upon thee; but 'thou art Peter, and upon this rock I will build my church.' Peter is not the rock, but built upon it. Hence St. Austin observes,⁸ '*Non a Petro petra, sed Petrus a petrâ, sicut non Christus a Christiano, sed Christianus a Christo vocatur;*' 'the rock is not named from Peter, but Peter from the rock; as Christ is not named from the christian, but the christian from Christ.' All believers are *πέτροι*, 'stones;' Christ only is *πέτρα*, 'the rock,' upon which they are built; they being stones may be moved, but he being a rock is unmovable and for ever the same. Peter fell greatly; had he been

⁸ Tract 124. in Joh.

with us who are the branches, but not with the Father who is the husbandman. To which I answer; This parable of the vine proves Christ's deity as well as his humanity; he must be, not a mere man, but God-man in one person, else he could not be such a vine as he is here described to be. Were he only God, he could not be an homogeneous vine, and have one nature with us; were he only man, he could not be an influxive vine, and communicate spiritual life unto us, it being beyond the sphere of a mere creature to do it: were he (as the Arians would have him) no more than so, all the branches in him would be dry and withered, no sap of grace or spiritual life would be found among men. It is true, the earthly vine hath not the same nature with the husbandman, but the spiritual one hath it; here the husbandman is the root of the vine itself; here the vine calls the husbandman father, 'My Father' (saith our Saviour) 'is the husbandman;' this vine in eternity sprung out of the Father's bosom, and in time sprung out of the virgin's womb; so he is consubstantial with the Father as to his divinity, and consubstantial with us as to his humanity.

The branches are in the vine, so are be-

lievers in Christ. St. Austin saith¹ of every branch, ‘Si in vite non est, in igne erit;’ ‘If it be not in the vine as a living branch, it shall be in the fire as a dead one.’ Naturally all men are in the old stock of Adam, dead and withered branches, fit to be gathered up and cast into the fire; but the Holy Spirit (which fills the human nature of Christ, and will not suffer such a vine as he is to be without branches) works faith in men, and so implants them into him: believers are said to be in him; they are not united to him mediately only, as being in the church, which is his body; but immediately, as being mystical parts of him. A man (saith Theophylact²) is by faith μέρος τῆς ῥίζης, ‘part of the root,’ not merely tied to him by outward ordinances, but intimately joined and incorporated into him.

The vine communicates juice to the branches: Christ (in whom, as St. Bernard speaks,³ there is ‘totus humor,’ a fulness of the Holy Spirit) influences grace and spiritual life into believers. Hence it is that they bear holy fruits; our Saviour emphatically expresses this, ‘The branch cannot bear fruit’

¹ In Joh. Tract. 81.² In Joh. 15.³ In Cernâ. Ser. 10.

ἀφ' ἑαυτῆς, 'of itself,' verse 4. To make it bear fruit, two things are requisite; it must be in the vine, and it must have sap from thence, else it is dry and withered; in like manner believers must be in Christ, and must have a divine spirit from him, else they are good for little or nothing; χωρὶς ἐμοῦ 'severed from me ye can do nothing,' saith Christ, verse 5. A man off from Christ, like a branch off from the tree, is altogether sapless and unprofitable; whatever blossoms of morality may be, no spiritual fruits can be, found in one separate from Christ; holy fruits are from divine influences; and these are from union with Christ. The ancient fathers observe⁴ from this parable, that the union between Christ and believers is such, that he communicates life to them, but receives it not from them; they receive life from him, but communicate it not to him: we have here a great mystery, believers are ingrafted into Christ, and in a sort parts of him; hence the very same Spirit which is in

⁴ Ita sunt in vite palmites, ut viti nihil conferant, sed inde accipiant unde vivant, sic quippe vitis est in palmitibus, ut vitale subministret eis, non sumat ab eis, ac per hoc & moventum in se habere Christum, & movere in Christo, discipulis prodest, & non Christo. Conc. Araus. 2. can. 24.

him, is derived to them, to make them bear good fruit.

The union between the vine and the branches importing a vital influence, but in a low negative life, the Holy Ghost goes on to set forth the mystical union by that which is between the natural head and the body. We have two excellent texts for this. Christ is an head, 'From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love;' Ephes. iv. 16. Again, he is an head 'from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God;' Col. ii. 19. Here Christ is the head, and believers the body; here the body is fitly joined together and compacted; there is in all the members a congruity and a close conjunction unto the head, and unto one another; here are joints and bands, the primary ligature is the Holy Spirit, which makes Christ and believers to be as it were continuous, and to touch one another. Under the Spirit are the bonds of faith and love; faith unites and incorporates

believers into Christ; love glues and cements them one to another; here is an effectual working in the measure of every part; the Holy Spirit stirs up the principles of grace in believers, the principles of grace stir up the soul, the soul in the virtue of those principles stirs up itself, all is set into motion from Christ the head. Lastly, here is an edifying of the body, an increasing with the increase of God; believers grow up into Christ in all things, their faith is more radicated, their love is more inflamed, their union with Christ becomes closer, their likeness to him grows more lively than before; in every part of the new creature there is a divine increase, and all is because they are united to the head: between Christ and believers there is an apt and intimate union made by excellent joints and bands; through these bands there comes to be an effectual working in believers; by this working there issues forth an increase of all holy graces. O what an head is Christ! how happy are believers who are in conjunction with him! the excellency of this union is much beyond what can be said or thought of it; it is not for us to dive into the bottom of it, or to see it in the full compass: nevertheless, that we may know somewhat of it,

it is worth while to compare the headship of Christ in these two excellent texts, with his headship in other Scriptures; 'he is head over all things, Ephes. i. 22. he is head of all principality and power, that is, of angels, Col. ii. 10. he is head of every man, 1 Cor. xi. 3. he is head of the heathen, reigning as a king over them, Psal. xviii. 43. he is head of the church, as the husband is head of the wife,' Ephes. v. 23. But his headship in those two famous places imports much more than the other headships.

'Christ is head over all things to the church;' Ephes. i. 22. that is, the church's head hath a power over all things. 'God hath highly exalted him,' saith the apostle, Phil. ii. 9. In the original there is an emphatical pleonasm, *ὑπερύψωσε*, 'God exalted him above all exaltation, lifted him up above all altitude;' hence Christ hath a name above every name, he sits at the right hand of power and majesty; all creatures in heaven, in earth, under the earth, that is angels, men, devils, all must bow the knee to him, every tongue must confess him to be Lord; all things are put under him, not only the lower world as it was to Adam, but all the creation, angels themselves, who are the top of

it, not excepted; he hath all the power in heaven and earth, thus he is head over all things: but we must observe here, the apostle doth not say, that he is head unto all things, but 'head over all things,' which denotes only power, not union; neither doth he simply say, that he is head over all things, but that he is 'head over all things to the church;' which imports, that though he be Lord over all, yet he is a proper peculiar head to the church; he is united to it as to his body, not so to all things; though all things be reduced to him as an head of power over them, yet all things are not his body; he is united to the church by joints and bands, not so to all things; he communicates his own spirit to the church, not so to all things; he is head over all things, that he might be a complete all-sufficient head to the church; his universal power makes him meet to protect and preserve the church which is his body and chief care; all things are managed 'in ordine ad spiritualia,' 'in a subserviency to the church's good.'

'Christ is head of all principality and power;' Col. ii. 10. That is, he is an head of eminency and power over the holy angels; he is 'made so much better than the angels,

as he hath by inheritance a more excellent name than they;’ Heb. i. 4. ‘Unto which of the angels said God the Father at any time, Thou art my Son, or sit thou on my right hand?’ verse 5. and 13. Angels are sons by creation, but Christ is *ἰδιος υἱός*, ‘the proper Son of the Father;’ not as creatures, made out of nullity, but a proper Son begotten out of his substance. Angels as courtiers of heaven stand in the presence of God, but he sits at his right hand in state and majesty; angels and authorities and powers being made subject unto him: but to believers he is an head of union and influence; the church made up of them is his body, homogeneous and of one nature with him, joined to him by the bands of faith and a regenerating Spirit, and supplied from him with spiritual life and motion; thus it is not with angels.

It is true, some worthy divines hold, that from Christ God-man, there is an influence into the holy angels, not only of illumination and accidental joy (which may be easily granted), but of confirming and establishing grace. He is (say they) a mediator to them, though not of redemption and reconciliation, yet of preservation and confirmation in their holy estate. The apostle saith, that God doth

ἀνακεφαλαιώσασθαι, ‘gather together as into one head in Christ all things in heaven and earth,’ Ephes. i. 10. And again, ‘that he doth by him reconcile all things in heaven and earth to himself,’ Col. i. 20. St. Bernard, speaking of Christ, saith,⁵ ‘Qui erexit hominem lapsum, dedit stanti angelo, ne laberetur,’ ‘he who lifted up fallen man, gave that grace to the standing angel, that he should not fall.’

But here I crave leave to dissent, and to offer some things by way of answer.

1st. The distinction between a mediator of redemption, and a mediator of confirmation only, is not, I think, to be found in Scripture; we read of a mediator between God and men, not of a mediator between God and angels; ‘a mediator is not a mediator of one,’ Gal. iii. 20. but of more than one, and these not in amity, as God and angels are; but at variance, as God and fallen man are. A mediator (as the word *μεσίτης* imports) is a middle person interposing between parties at variance; but God and holy angels are not at variance at all, that any should interpose between them: it is con-

⁵ In Cantica, Ser. 22.

gruous, that a mediator should partake of the same nature with those for whom he mediates, ‘the one mediator between God and man, is the man Christ Jesus;’ 1 Tim. ii. 5. The substantial mediation must precede the actual one; he that is ‘medium reconciliationis,’ must be first ‘medium participationis;’ he must partake of our nature, that he may mediate for us. Hence it appears, that Christ not assuming the nature of angels, hath not a fit nature, in which he may mediate for them; neither indeed do they want a mediator. Adam in innocency wanted none, much less do the holy angels, much higher in perfections than he, stand in need of one: it is true, the apostle saith, that God in Christ doth gather together and reconcile all things in heaven and earth; but the ‘all things’ in the text are to be limited to men only; the things in heaven are the spirits of just men there, not the holy angels; who, because they were never scattered, cannot be gathered; and because they never offended, cannot be reconciled: but if the things in heaven should reach to angels, it would not from thence follow, that Christ mediates for angels; but that he so mediates for men, that the angels, who before stood

off and at a distance from men, are reconciled and at amity with them.

2dly. Christ the Son of God was incarnate, not for angels, but for men; 'Unto you' (saith the angel) 'is born a Saviour, which is Christ the Lord;' Luk. ii. 11. Unto you men, and not unto us angels. Christ came to seek and to save that which was lost, not among angels (for what was lost there, was finally so) but among men; 'for us men and for our salvation he descended from heaven,' saith the ancient Creed. Incarnation being a mystery made known by supernatural revelation only, it is no less than presumption in us to put other ends upon it than the Holy Scripture hath done; the incarnation of the Son of God doth presuppose the fall of man, but the confirmation of angels doth not do so; had not man fallen, Christ had not come in the flesh, yet had the elect angels been confirmed; his coming therefore was not for angels but for men.

3dly. Christ in our assumed nature obeyed and suffered not for angels but for men. The end of his obedience and sufferings was, as the Scripture tells us, that he might redeem us from all iniquity, that he might sanctify and cleanse us, that he might make an end

of sin, that he might reconcile us unto God, that he might purify unto himself a peculiar people, that he might purchase a church with his own blood, that he might gather together in one the children of God scattered up and down the wide world, all which concern not angels, but men: angels standing in their primitive purity and integrity, are not capable of any such things as redemption and reconciliation, neither doth the Scripture speak one word or syllable of Christ's dying or giving himself for them; it was lost man that was aimed at. 'Filius Dei pro mortuis natus est ad mortem,' saith Fulgentius.⁶ 'The Son of God was born to die for the dead;' not for the living angels, but for men dead in Adam's fall; that they who died in the first Adam, might live in the second.

4thly. The holy influence into angels (which preserves them) is from God, but not (as the influence into believers is) from Christ as God-man; the influence from Christ as God-man, being the fruit of his incarnation and passion, reaches only to those for whom he was incarnate and suffered; he was incarnate for men only, therefore this influence

⁶ De Incarn. cap. 8.

is only unto them, not unto angels. ‘Both he that sanctifieth, and they who are sanctified, are all of one : for which cause he is not ashamed to call them brethren ;’ Heb. ii. 11. And a little after, he calls them ‘ children ;’ vers. 13. Those who are sanctified by Christ, have one and the same nature with him, and upon that account are his brethren and children ; angels not being such, are not sanctified by him ; but men being such, have a sanctifying influence from him. Again, he suffered for men only, therefore this influence is only unto them, not unto angels. ‘ For their sakes I sanctify myself, that they also might be sanctified through the truth,’ saith our Saviour ; Joh. xvii. 19. for their sakes, not for angels did he consecrate himself to be a propitiatory sacrifice ; they therefore, not angels, are sanctified by him ; the Holy Spirit, which issues out of his meritorious wounds, falls down only on those whom he died for : moreover, this influence from Christ as God-man, is proper only to the church which is his body ; the word ‘ church’ in Scripture, notes the church of men, not of angels ; ‘ Upon this rock I will build my church ;’ Matt. xvi. 18. ‘ God purchased the church with his own blood ;’ Acts xx. 28.

‘Unto principalities is known by the church the manifold wisdom of God;’ Ephes. iii. 10. ‘Christ loved the church, and gave himself for it, that he might sanctify and cleanse it;’ Ephes. v. 25, 26. ‘The church of the first-born, which are written in heaven;’ Heb. xii. 23. In all these places, by church is meant the church of men, not of angels. The Greek word ἐκκλησία (which is ‘cætus evocatus,’ ‘a company called out of the corrupt mass’) is not proper to angels, but to men only; I find not in Scripture that it extends any further than so; the church (which is Christ’s body) must be homogeneous and one nature with him, therefore it is made up of men, not of angels.

Thus it appears, that Christ is an head of eminency over angels, but of influence unto men. The very text (which proves him head of angels) demonstrates this, ‘ye are *πεπληρωμένοι*, filled in him who is the head of all principality and power;’ Col. ii. 10. ye are filled, not angels; to them he is an head of eminency, but to you of influence.

‘Christ is head of every man;’ 1 Cor. xi. 3. Not to straiten the words, but to take them in their full latitude, he is head, not of believers only, but of all men; he is an head of

eminency to them ; never was the human nature so exalted and lifted up as in him, in whom it is united to the Deity, and filled with all grace ; he is an head of authority over them ; he is law-giver and judge of the world ; nay, in some sort he is an head of influence to them ; he is that light, that lighteth every man that cometh into the world, that is, with the light of reason, which is the candle of the Lord ; in the first lighting of it up, it was a piece of nature coming from Christ as God ; in the continuance of it in fallen man, it is a reprieved thing, owing to the sweet smelling sacrifice of Christ as God-man and mediator ; sin being an universal forfeiture, not only of the outward blessings in the world, but of the inward furniture in the soul ; it is through the mediator, that the world stands unturned into a chaos, and that reason continues not extinct and utterly gone out ; we are bound to thank Christ, that our forfeited reason is not taken away from us. In this sense Christ is an head of influence to every man ; but unto believers he is an head in a more excellent way, influencing unto them, not nature or reason only, but his own Spirit and grace to raise them up above nature, and mould them into his own likeness.

‘Christ is head of the heathen;’ Psal. xviii.

43. That is, he reigns as a king over the church of the gentiles; his kingdom is a spiritual one: he doth not, as other princes, rule merely by outward laws, but he inspires obedience into his subjects, and by a vital influence inclines them to do his will; yet the mystical union is not so clearly expressed, when in the Psalm he is called the head of the heathen, as when in the apostle he is called the head of the body; there he is called an head, ‘*ex analogia regis in regno*,’ ‘by a resemblance drawn from a king in a kingdom;’ here he is called an head, ‘*ex analogia capitis in corpore naturali*,’ ‘by a resemblance drawn from an head in a natural body;’ there the earthly pattern imports only a political union, here it shadows out a mystical one; as importing a vital influence, which the other pattern doth not.

‘Christ is head of the church, as the husband is the head of the wife;’ Ephes. v. 23. He is such a husband as never was; the earthly husband and spouse are one flesh, but Christ and believers are one spirit, there is a vital influence between them; yet the mystical union is not so fully expressed, by saying, that Christ is the head of the

spouse, as by saying, that he is the head of the body; there he is called head by a resemblance drawn from the husband and wife; here he is called head by a resemblance drawn from an head and a natural body; there the earthly pattern imports chiefly a moral union, here it shadows out a mystical one, as importing a vital influence which the other pattern doth not.

Thus much touching the headship of Christ comparatively taken.

I shall now consider it absolutely in itself: Christ is the head, believers are his body; ‘*Duo corpora (saith St. Bernard,⁷) habet Christus, unum quod suscepit ex virgine, alterum ecclesiæ, quod charius habet benignitas redimentis:*’ ‘Christ hath two bodies, one that he took of the virgin, another of the church, of which he in his redeeming-kindness was more chary than of the other.’ In an head two things may be noted ‘*ratio convenientiæ & ratio differentiæ,*’ there is somewhat in which the head agrees with the members, somewhat in which the head exceeds them.

First, there is somewhat in which the head

⁷ Ser. in festo Magdal.

agrees with the members, the head hath the same nature with them; Christ hath the same nature with believers; he, though the eternal Word, took an human nature that he might be an head to them; ‘the children being partakers of flesh and blood, he also took part of the same,’ Heb. ii. 14. that they, in themselves poor fallen creatures, who could not immediately approach unto his Deity, might through the vail of his flesh come and be joined to him as their head; that from the fountain of his Deity, all graces might flow through his humanity, as through a channel unto them: here is admirable encouragement for their faith; the glorious Son of God came down into their flesh, that they might join themselves to him, and receive divine influences from him. Again, there is somewhat in which the head exceeds them; the schoolmen place this excess in three things,⁸ ‘in ordine, in perfectione, in virtute,’ ‘in order, in perfection, in virtue.’ The head is in order the first and highest part; Christ even in his human nature is first in dignity, and higher than all men; he is in nearer conjunction with the Deity than all creatures

⁸ Aquin. 3. pars Quest. 8. Art. 1.

are ; creatures of life are nearer to the Deity than those of mere being ; creatures of sense are nearer to it than those of life ; intellectual creatures are nearer to it than those of sense only ; but the human nature of Christ is nearer to it than all the rest, as being hypostatically united to it ; we are ‘ predestinated to be conformed to the image of his Son, that he might be the first-born among many brethren ;’ Rom. viii. 29. Christ is the first-born, first in dignity and prerogative ; his image is the prototype and grand sampler according to which all believers are formed and fashioned in holiness ; the graces of all saints, as well those before his incarnation, as those after it, carry a respect to him as the first and chiefest of all.

The head excels in perfection, all the senses are in it ; Christ is an head of perfection, he is full of grace, not as the saints are, in a measure only ; but in an evident superlative way ; in them there is ‘ plenitudo vasis,’ ‘ the fulness of a vessel,’ but in him there is ‘ plenitudo fontis,’ ‘ the fulness of a fountain ;’ they have some feathers of the dove, some first-fruits of the Spirit, but he hath the dove itself, the whole entire Spirit in all the graces of it ; the Spirit was not given to him

ἐκ μέτρε, ‘out of a vessel or measure,’ in a scanty or sparing manner; but the whole fountain of it was, as it were, poured out upon him.⁹ He hath all graces; extensively, all kinds of grace; nothing, that imports perfection, is wanting; intensively, all degrees of grace, the highest top of holiness is no where to be found but in him; grace is in him, as water is in the ocean, or light in the sun, in an abundant and indeficient manner; he is the great element or primary subject of grace, so that in all the intellectual world it is no where to be found in that fulness as in him; his human nature hath as much grace as it can hold, its capacity is filled up to the brim, at least in reference to God’s ordinary power; nay, some of the schoolmen go higher, and say, that its capacity is so filled up, that if God should put forth his absolute power to the utmost, he could not possibly pour into the soul of Christ one drop of grace more than it hath already; not out of any defect in the Divine power, but for want of room in the capacity of the soul to receive it. But to wave this, it is enough for us to speak as the scripture

⁹ Descendit super eum omnis fons Spiritus Sancti. Hieron. in 11 cap. Esaïæ.

doth, 'It pleaseth the Father, that in him should all fulness dwell;' Col. i. 19. Christ hath all fulness of grace, he hath grace in the greatest extent as to all the kinds of it, and in the greatest excellency as to all the degrees of it; he hath whatever appertains to grace, and he hath it, as Aquinas speaks,¹⁰ 'in summo secundum perfectissimum modum quo haberi potest,' 'in the highest degree, according to the most perfect manner that it could be had;' no intellectual creature hath the like, it is only to be found in his human nature.

It was requisite that Christ our head should have such a fulness of grace; the nearer a creature is to the influent cause, the more abundant is the influx; the human nature of Christ was most nearly united to the Deity; therefore it was congruous, that it should have grace in the supreme degree. From the first instant of his incarnation he was not a mere 'viator,' but a 'comprehensor;' he always enjoyed the beatifical vision, therefore all his graces were 'in termino,' and at a full point. It is true, that by special dispensation there was some restraint of

¹⁰ 3. Part. qu. 7. Artic. 9.

the influence of God's favour at the time of his passion, but his graces were still in the highest degree. Again, grace was conferred upon Christ, not as a private person, but as a public one; not for himself only, but for us; he received gifts for men, that he might give them out to them; he was to be the head of the church, a vital and universal principle of grace to it; therefore no less than a plenitude of grace was requisite to make him meet for it, 'that of his fulness we all might receive grace for grace;' Joh. i. 16. Grace answering to the grace in him.

The head excels in virtue, it influences into the whole body. Christ is an head of incomparable virtue, he influences into the whole church, even into that part of it which was before his incarnation, as well as into that which was after it. 'Ab Abel justo' (saith one) 'usque in finem mundi omnes justi unum Corpus Christi sunt,' 'from righteous Abel, down to the end of the world all the righteous are the body of Christ;' all have an influence from him as their head; 'From him the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working

in the measure of every part, maketh increase of the body to the edifying of itself in love;’ Ephes. iv. 16. the whole body is joined to him, the whole body hath an energy from him. Medina, speaking of this famous text, notes the phrase, κατ’ ἐνέργειαν, ‘according to the effectual working,’ which the members receive from the head, and by virtue of which they act; and then adds these memorable words,¹¹ ‘Nihil potuit significantius dici ad explicandum, quod omnis operatio, omnis motus, omnis vis et efficacia et energia, quam habent Christiani homines, habent a Christo et per Christum, quemadmodum membra a capite vitam, et efficaciam, et energiam recipiunt, ratione cujus agunt et vivunt;’ ‘nothing could be more significantly said, to express that all the operation, motion, power, efficacy, and energy, which Christians have, they have from and by Christ, as the members receive from the head life, and efficacy, and energy, by virtue of which they do act and live.’

Touching this influence from Christ the head, I shall consider three things; the necessity of an influencing head, the matter of the

¹¹ In 3. Part. Thom. Qu. 13. Art. 2.

influence, and the way how it comes from Christ.

The first thing is the necessity of an influencing head; I mean not a simple necessity, but an hypothetical one. God was not bound to raise up a church out of the corrupt mass of mankind; but upon supposal that he will do so, it was requisite that there should be an influencing head. In our first head Adam, there was once a stock of holiness and righteousness, not merely for himself, but for us; but in the fall he spent it, and became an utter bankrupt. Had he stood in his integrity, holiness had come along with nature unto us; but through his apostasy nothing comes along with it but pravity and corruption; we are now void of grace and full of sin. And how should there be a church? which way should fallen man arrive at inherent grace? Nature cannot ascend above its level, or lift up itself to such a thing as grace, which is '*altioris ordinis*,' 'of a rank and order above nature.' God doth not treat with fallen man immediately, or communicate grace to him, but in and through a mediator; it was therefore meet that the Son of God should in our flesh interpose, and become an head of influence to us, that so grace might be communicated; nay,

and continued to us. It could not be communicated but through a mediating head, and he is a complete one; it could not be continued without a perpetual supply, and he is not as Adam a failing head, but an ever-living one; his satisfaction and merit have an endless life in them; the holy unction upon him is indeficient, and ever running down upon believers; hence the anointing, which they receive from him, abideth in them; 1 Joh. ii. 27. because there is a continual supply from him who hath the Spirit above measure; not only the being of the church, but the continuance of it, requires an influencing head.

The next thing is the matter of the influence, I mean that which by it is derived to us; Christ the head influences a divine life, sense and motion, into his believing members.

He influences life into them. As long as they are in old Adam, they are dead in sin; but as soon as they are in Christ, they live: 'I live, yet not I, but Christ liveth in me;' Gal. ii. 20. His spiritual life was not from himself but from Christ the head, who communicated the Holy Spirit to him, and in that respect lived in him; neither was this peculiar to apostles, but common to all

christians; Christ is their life; Col. iii. 4. a divine virtue from him makes them live. This was typed out in Elisha. No sooner did the dead man touch his bones, but he revived and stood upon his feet; 2 Kings xiii. 21. No sooner do we by faith touch Christ crucified, but there is a vital principle in us, a spirit of life, which discovers itself in the pulse of heavenly affections, and breath of spiritual prayer; and is a real proof and demonstration that we have a living head in heaven, who makes us (in ourselves but dead lumps of clay and corruption) partakers of a divine life.

Again, he influences sense into them. There are *interna*, αἰσθητήρια, ‘internal senses’ in them; some quickness in the fear of the Lord, some sight of the beauty and rectitude of his holy commands, some tastes of the divine love and grace, some savourings of Christ and the holy unction, some experimental touches of the things above, some glimpses of heaven and glory; but all these are from the head, else believers would, as well as others, lie in the stupor of the fall, and be no more concerned about heavenly things, than about mere nullities. It is true, a man, not joined to the head, may have a

great notion of these things, but he hath no particular sense of them ; the current of his affections is such, that, one would think, there were no other world but an outward sensible one ; spiritual sensations are not from mere notion, but from Christ the head.

Further, he influences motion into them. Whether they be melting in repentant tears, or burning in acts of holy zeal, or drawing out their souls in charity, or sweating in a lawful calling, or bowing down under an afflicting providence, all the motion is from the head ; without him all their graces would lie dormant in an habit, and be, as it were, none at all. It is the head which awakens them and makes them go forth into act. ‘ I can do all things through Christ which strengtheneth me,’ saith the apostle ; Phil. iv. 13. The holy action is in believers, but the strength is in the head only ; whatever good they do, they must thank the head for it ; which not by an outward command only, but by an inward virtuous influence also, bids them arise and do it.

The last thing is, the way how the influence comes from Christ unto believers. We are not to think, that the habits of grace in Christ’s human nature are transfused into us ;

habits go not out of their subjects into another; they produce acts in their own subjects, but procreate not habits in foreign ones. But this is the way: Christ being full of all grace, did by his glorious satisfaction and merit, procure, that the same Holy Spirit, which is upon himself the head, should fall down upon believers, the mystical parts and members of him: hence the apostle saith, ‘that the Holy Spirit is shed on us richly, through Jesus Christ our Saviour;’ Tit. iii. 6. Had not he atoned and merited for us, the Holy Spirit would not have touched upon one fallen son of Adam; but in, and through him, there is, as St. Chrysostom speaks,¹² τὸ πνεῦμα ἄνωθεν ἐπιρρέμενον, ‘a Spirit flowing from above,’ which touches every member of his body. After this sort he is an head of influence to his church, communicating his Spirit to all his members, to unite them one to another, and all of them to himself the head: ‘there is one body and one Spirit;’ Ephes. iv. 4. Were there not one Spirit in believers, they (being as far distant from one another in time, as the morning and evening of the world, and in

¹² In Ephes. cap. 4. hom. 11.

place as the parts and quarters of the earth) could not possibly be one body; were not the one Spirit from Christ, he could not be an head of influence to his church, or carry himself to it as his body; but there being one Spirit in believers, they are one body; and that one Spirit being from Christ, he is an head of influence to them. Thus the apostle saith, That he is 'head over all things to the church, which is his body, the fulness of him that filleth all in all; Ephes. i. 22, 23. Such an head is he, as filleth the body, his church, with his own Spirit. It is true, the church is his fulness in one respect; though he hath all fulness in him, and filleth all in all, yet, as he is an head (which he deigned to be to us) he is not full without a body; but he is the church's fulness in a much higher respect; the church is his outward fulness, supplying him with members, without which he is not complete as an head, but is pleased to account himself maimed; but he is, as I may so say, the church's inward fulness, by his own Spirit moving and actuating it as his body. The church is his fulness in respect of integrity of parts, without which he would be as an head without a body; but he is the church's

fulness in respect of virtue and the spirit, without which the church would not be a living body, depending on him as a living head. Thus he is an head of influence to believers, communicating in a measure his own Spirit to them. Notable is that of Durandus,¹³ ‘Nullus actus vitæ est in corpore, qui non sit in capite, nullus actus gratiæ est in tota Ecclesia, ad quam se non extendat gratia Christi:’ ‘there is no act of life in the body which is not in the head; there is no act of grace in the whole church, to which the grace of Christ extendeth not itself.’

It is further to be noted, that Christ is an head of incomparable excellency; he is not only head over all things, but an head above all other heads; and for this I shall instance in two things.

The one is this, the natural head cannot make ‘*membrum de non membro*,’ ‘a member of that which was none before;’ but Christ, such is his excellent virtue, can draw and gather men off from the old corrupt stock of Adam, and transplant and incorporate them as members into himself the head: naturally they were lost, but he seeks them;

¹³ In Sext. lib. 3. dist. 13. quest. 1.

dark, but he enlightens them; dead, but he quickens them; foul, but he washes them; black, but he puts a beauty upon them: all the members of him may admire infinite grace, and say, we were not the people of God, but now we are so; we were not members of Christ, but now we are so. In Adam the first head, all men were ruined; but Christ the second head hath power over all flesh, Joh. xvii.2. to draw and gather men into union with himself; and in so doing, to make his power and grace illustrious.

The other is this, The natural head hath virtue enough for its own members; but Christ our head hath virtue enough for a world; did all the men on earth by faith come into union with him, there would be no defect, but a supply of grace for them all; his satisfaction and merit are of an immense value; his Spirit is a fountain of grace never to be drawn dry or exhausted. There is in him (as Bonaventure speaks¹⁴) not only ‘plenitudo sufficientiæ,’ ‘a fulness of sufficiency,’ as in the saints, but ‘plenitudo superabundantiæ,’ a ‘fulness of superabundance;’ enough to overflow a whole world of men in case they were by faith united to him. Oh! what an

¹⁴ In Sent. lib. 3. dist. 13. qu. 3.

head is Christ ! There is a famine of grace in lapsed nature, but in him there are stores and treasures for our supply ; there is a fulness of sin in us, but in him there is a superabundance of grace to overcome it ; in him we may see holiness, not in the little pictures of it as in the saints, but in the great sampler and origin thereof. That beautiful thing, grace, in him appears not in beams and drops, but as in a sun or ocean. Happy are those who are in union with him ! they live in the spring and universal principle of grace ; in all the acts of spiritual life, sense, and motion, they may feel the power, virtue, and divine efficacy of Him the head.

CHAP. V.

The Mystical Union set forth by that between the food and the body Christ is the true food : he strengthens against the cursing Law ; he strengthens unto all duties ; he is united to believers. He is food by way of eminency. Several conclusions drawn from the resemblances, viz. That the union between Christ and believers is not merely a political one ; that it is not merely a moral one : several reasons to prove the same ; that this Union affords support to believers ; that it gives a vital influence to them ; that it is a very intimate union ; that it hath a great mystery in it ; that it is very lasting and durable.

AFTER all these resemblances the Holy Ghost yet proceeds on to set forth the mystical union by that which is between the food and the body. This resemblance we have notably opened in the sixth chapter of St. John, where our Saviour, who used to spiritualize every thing, raises up his discourse above earthly food to heavenly ; above the typical, to the real manna, which is himself, who came down from heaven to give life to the world. In this discourse several things offer themselves to us :

1st. Christ is the true food of the soul. The Jews dreamed that at the coming of the Messiah they should have a wonderful feast of outward varieties ; but he tells them, that he himself was the feast ; ‘ My flesh is meat

indeed, my blood is drink indeed,' ver. 55. ἀληθὺς, it is, though metaphorically, yet truly such; it doth (what meat and drink are to do) nourish and strengthen the receiver; nay, it hath not only an analogy to, but an eminency above, all corporeal food; it nourishes and strengthens us in the soul, the noblest part of man, and that not for a day, but to all eternity. Hence our Saviour tells them, That they should not labour for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man should give unto them, ver. 27. He is the food of the soul upon a double account.

The one is this, His flesh and blood, as crucified and satisfactory to divine justice, do strengthen us against the curse and condemnation of the law. The moral law is immortalized by its own intrinsical rectitude; the very frame of man's soul puts him under it; his reason cannot but be bound to know the supreme truth; his will cannot but be bound to love the supreme goodness; the respects in his rational powers towards the Creator, are a law not to be altered; as long as God is God, and man man, this law cannot but be obligatory, one jot or tittle of it cannot fall to the ground. To make it the more sacred and

venerable, divine justice fenced it in with a threatening, and added a curse against the transgressor; 'Cursed is he that continueth not in all the points of it. The wages of sin is death.' All men being transgressors, conscience, as soon as it is awakened, tells a man his own; these and these things are sins, thus and thus thou hast done, the offended law condemns thee, the wrath threatened hangs over thy head; the consequent of this is, that the heart is full of inward wounds and terrors, it knows not which way to look or turn itself. Take a sinful man in these circumstances, where doth his strength lie? what plea or answer hath he to the broken law? How or which way may the curse be avoided, or the conscience eased? The only thing can be said is this, Christ was made a curse for us; he is the end of the law for righteousness; he hath made a perfect atonement and satisfaction: this is the believer's hope and confidence, this is his great plea and answer to the charge of the law. 'Ostendo fidei iussorem meum,' saith bishop Davenant, when the law makes its demands against me, I shew my sponsor Christ, who satisfied it. This is lively expressed in Anselm's direction for the visitation of the sick, 'Si Dominus te volue-

rit judicare, dic, Domine, mortem Domini nostri Jesu Christi objicio inter me et tuum judicium, aliter tecum non contendo; si tibi dixerit, quia peccator es, dic, mortem Domini nostri Jesu Christi pono inter me et peccata mea; si dixerit tibi, quod meruisti damnationem, dic, Domine, mortem Domini nostri Jesu Christi obtendo inter me et mala merita mea, ipsiusque merita offero pro merito quod ego debuisssem habere, nec habeo.' That is, 'If the Lord would judge thee, say, Lord, I place the death of our Lord Jesus Christ between me and thy judgment, otherwise I will not contend with thee; if he say to thee, that thou art a sinner, say, I place the death of our Lord Jesus Christ between me and my sins; if he say to thee, that thou hast deserved damnation, say, Lord, I put the death of our Lord Jesus Christ between me and my evil merits; and I offer his merits for my own, which I should have, and have not.' It is not in our inherent graces to justify us against the law; these are not our Christ, these do not satisfy the law, these do not make a compensation for sin; no, it is Christ only that doth this: his death, which satisfied God's heart, must satisfy ours; his precious body and blood are the food which, when fed on by

faith, cheer the conscience, and fill it with peace. Hence the noble Luther tells the menacing law, ‘*O Lex ! immergo conscientiam meam in vulnera, sanguinem, mortem, resurrectionem et victoriam Christi, præter hunc nihil plane videre et audire volo :*’ ‘*O Law ! I drown my conscience in the wounds, blood, death, resurrection, and victory of Christ ; besides him will I see and hear nothing.*’ This is the true way of peace and holy rest ; the orieny of this divine truth is such, that it hath extorted a confession from its enemies. The schoolmen themselves, as Bishop Andrews hath observed, whatever they are in their ‘*quodlibets*’ and comments on the sentences, yet in their soliloquies and devotional meditations acknowledge ‘*Jehovah justitia nostra.*’ Cardinal Contarenus saith, that we must ‘*niti tanquam re stabili justitia Christi nobis donata ;*’ ‘lean on Christ’s righteousness communicated to us, as on a stable thing.’ This is it which stablishes and strengthens the heart against the accusations and terrors of the law.

The other is this : The flesh and blood of Christ, as it is procurative of the Holy Spirit, doth strengthen believers unto all the duties incumbent on them ; the Spirit is from Christ

as an head; and it is from him as aliment; his members have it, and so have the feeders on him. Hence in that sixth chapter of John, after a very divine discourse touching eating his flesh and drinking his blood, he adds, ‘It is the Spirit that quickeneth,’ ver. 63. The feeders on him have of his Spirit, which strengthens them in the inner man; this strength notably discovers itself in them; their corruptions, how strong soever, are subdued. The Spirit of life, which is in Christ, makes them free from the law of sin; Satan, that evil one, is overcome by them; the Spirit, which is in them, is greater than he that is in the world; they do duties, as becomes them who live at so high a rate, in a very lively vigorous manner; the free Spirit establishes and enlarges their hearts to run in the pure ways of holiness and obedience; under crosses they do not murmur at the hand of God, but in an holy silence subject to it; the Spirit strengthens them unto all patience. St. Paul glories in afflictions, that the power of Christ may rest upon him; 2 Cor. xii. 9. The noble Potamenia, being by the persecutors threatened to be cast into a vessel of burning pitch, begged of them, that she might not be cast in all at once, but piece-meal, that

they might see how much patience the unknown Christ had given unto her.¹ The reason of such acts of power and strength in believers is, because they live upon the body and blood of Christ; and from thence have a divine virtue and power to perform the same.

2ndly, Christ as food is united unto believers; there is a very close and intimate union between the food and the body, and so there is between Christ and believers: ‘He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him,’ saith our Saviour, ver. 56. Eating here must not be taken properly; an oral manducation is capernaïtical, and indeed a very horrible thing to be imagined: hence St. Austin saith, That the command of eating his flesh, and drinking his blood, seems to require an horrible wickedness; and then concludes,² ‘*Figura ergo est*,’ ‘a thing to be done in a spiritual way.’ Hence Averroes the philosopher said, ‘That if Christians devoured their God, he would not have his soul to be with them.’ It is a wonder to me that those who are called Christians, should hold such an eating! Nay, that men on earth should orally eat the

¹ Spondan. Annal. anno 310.

² De Doctr. Christ. lib. 3. cap. 16.

body of Christ in heaven, or that his glorified body should come into our earthly mouths and stomachs, is to me a thing utterly impossible; he is and must for ever remain in glory. The eating, therefore, is a spiritual one, done by faith; though Christ be in heaven, faith flies up and apprehends him. St. Chrysostom³ would have us be as eagles, and so fly to heaven; and then adds, ‘Where the carcass is, there will the eagles be.’ Christ our aliment is gone to heaven, and faith follows after him, to draw life and virtue from him. Faith doth spiritually participate of his body and blood, and from thence doth derive a divine power and strength into the soul. As faith ascends up, so the Holy Spirit comes down upon believers, which completes the union between him and them: ‘They dwell in him, and he in them,’ as our Saviour speaks; they dwell in him by faith, and he in them by his Spirit. There is a mutual indwelling, a most near and intimate union between them. The learned Grotius, takes this mutual indwelling to be only ‘*amore mutuo*,’ ‘by a mutual love.’ ‘*Amans est ubi amat, quod hic tribuitur manduca-*

³ In 1 Cor. 10. Hom. 24.

tioni, id alibi tribuitur dilectioni;’ 1 Joh. iv. 16. The lover is where his love is. What here is attributed to eating, that in another place is attributed to love, ‘He that dwelleth in love, dwelleth in God, and God in him.’ But I take it, there is a difference; our union to Christ is first and more immediate, and then in and through him we are united unto God. It is true, God dwells in the sincere lovers, but he dwells in them as in parts of Christ, partakers of the atonement: were they not such, the spots of guilt and imperfection upon them would make the Holy One wave dwelling in them. Christ is united to us as aliment, enlivening and strengthening us; but God is not as such united to us; though the fountain of life and virtue be in him, yet are these derived down unto us in and through Christ, of whose body and blood we do by faith partícipate. ‘We are (saith Bishop Usher) by a mystical and supernatural union as truly conjoined with Christ as the meat and drink is with us, when, by the ordinary work of nature, it is converted into our own substance.’

3rdly, Christ is food by way of eminency; food above all food: other bread is comparatively but a shadow or mere figure; but he is

the true bread, ἀπὸς ζωτικὸς, ‘living bread,’ which makes men live for ever : other bread comes but out of the earth ; but he is that bread which came down from heaven. The Son, very God, came down into our flesh, and in it was broken upon a cross, that his body and blood might become bread for us. ‘He hath (saith Bishop Usher⁴) by his death made his flesh broken, and his blood poured out for us upon the cross, to be fit food for the spiritual nourishment of our souls, and the very well-spring from whence by the power of his Godhead all life and grace is derived unto us.’ Thus that excellent man. Other food being inferior to the body, is changed into our substance ; but Christ the spiritual food being infinitely more excellent than our souls ; turns believers who feed upon him into his own likeness. Christ’s blood may be read in their serene consciences, his death may be seen in their continual mortifications ; his Spirit shews itself in their holy graces ; as they live at an higher rate, so they live in a more divine manner than other men. Their humility, meekness, love, zeal, obedience, patience, tell us that they live upon him ; who

⁴ Incarnat. fol. 52.

turns the eater into himself; the eater so participates of him as to be assimilated to him.

Thus much touching the resemblances of the mystical union. I shall now draw out some conclusions from them, because (as is before noted) the analogy between the mystical union and the earthly patterns serves (if genuinely taken) not only for illustration, but for very good proof.

First, The union between Christ and believers is not merely a political one, such as is between a king and his subjects. It is true, Christ is a king, believers are his subjects; there are laws of constitution, which make him a king over them, and laws of administration, according to which he governs them: yet the union between him and them is not merely political. To make this appear, I offer these things.

The manner of his kingdom is considerable: were his kingdom such only as earthly ones are, there might be some colour to say, that the union is only political; 'But his kingdom is not of this world;' Joh. xviii. 36. It is not 'mundanæ indolis,' 'of an earthly,' but of an heavenly nature. When the kindred of our Saviour were asked touching his kingdom, they answered Domitian, that it was

not earthly but celestial.⁵ It cometh not in outward pomp and glory, but in inward efficacy. It stands, not merely without, in laws and ordinances; but it is within, in the very hearts and consciences of men. He makes a willing people, he inspires obedience into his subjects. His own unction doth in some measure fall down upon them. Earthly kings, who yet are politically united to their subjects, cannot rule after this sort, or do any thing like it. Hence it is clear, that if there had been no other resemblance of the union between Christ and believers but that of a kingdom only, yet that union would not have been merely political, because his kingdom is what others are not, spiritual and of internal efficacy.

In scripture our union with Christ is not only set forth by the resemblance of a kingdom, but by many other; none of which are or can be thought to be in vain; all of them have their significancy, and that to different purposes. The conjugal union imports love, the architectonical one shews supportation, that of the vine and the head speak vital influence, that of food expresses a very intimate

⁵ Eusebius, Hist. lib. 3.

conjunction. These significancies are not forced or strained, but natural and genuine, such as run into our minds at the first sight. The holy Scripture, the best interpreter of its own resemblances, assures us, that they are used to this very end and intent, that we might firmly believe that those things which are genuinely in the outward patterns, are really and after an eminent manner in Christ: he is an husband for his dearest love; Ephes. v. 25. a foundation for his never-failing support to his church; Matt. xvi. 18. a vine and an head for his vital influence; Joh. xv. 4, 5. Ephes. iv. 16. aliment for his near and intimate conjunction with believers; Joh. vi. 56. Such is the natural tendency of these resemblances, such is the interpretation of them in scripture; but now if our union with Christ be merely political, how can these things stand? what tolerable account can be given of them? It is certain, that nothing in all the lower world is so apt and proper to declare that union as merely political as the resemblance of a kingdom; nothing is so significant and fully expressive of it as that; when therefore the Holy Ghost had set it forth by a kingdom, why did not he stay his hand and rest in that resemblance? why would he go

on and set it forth by the love of espousals, by a building cemented to its foundation, by the incision of branches into a root, by the copulation of members to a vital head, by the incorporation of food with the body? What analogy is there in an union merely political to these things? Which way shall the scriptural interpretation of them be maintained? a political union cannot do it. Were our union with Christ no more than so, these resemblances would not be apt or true: to say that Christ is an husband, a foundation, a root, or head, or incorporated food, that is, a political king, is not apt or true, but very odd and strange; because in Christ, as a mere political king, there is nothing that answers to the proper genuine import of these resemblances; in such a case the Holy Ghost (which is blasphemy to imagine) would seem to speak very unfitly, nay, and delusively, as if he would have us believe that to be in Christ which is indeed not in him; surely it becomes us much rather to conclude, that our union with Christ is not merely political, but such as bears a fit and just correspondence to all the patterns and resemblances of it in Scripture.

Such as the bonds of union are such is the union: a mere political union hath bonds of

the same nature; a spiritual union hath suitable ligatures: in our union with Christ the primary bond is the Holy Spirit: ‘Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit;’ 1 Joh. iv. 13. In Christ’s kingdom, it is the Spirit which makes a willing people, such as subject themselves to him; in the supernatural marriage, believers who are joined to Christ become one Spirit; in the spiritual edifice, the living stones are builded together for an habitation of God through the Spirit; in the heavenly vine, the Spirit is the juice which makes the branches fruitful in good works; in the mystical head, the Spirit is unction which falls down upon the members, and communicates sense and motion to them; in the divine aliment, it is the Spirit which quickeneth the eater, and transforms him into the holy image of Christ; the Spirit is the primary ligature in our union with him; that union therefore is not merely political, but spiritual.

A mere political union is made and continued by some outward law. Policy is the *eutaxy* or good order of a common society; multitudes in government conspire into unity; the bond of conjunction is law: hence the law

is called ‘*ψυχὴ τῆς πόλεως*,’ ‘the soul of a city;’ without it, all the parts and members of the body politic sink and dissolve into mere confusion; but to the making and continuance of our union with Christ, internal influences are requisite. Faith, the great unitive grace, is not produced by a mere proposal of the object, but by a divine efficacy; there must be inward teachings and tractions to make men come and close with Christ; in like manner other graces, which make the believer bear the image and resemblance of Christ, are by the Spirit drawn and engraven in the heart: hence they are called the fruits of the Spirit. When these graces are produced, they are still but creatures, and depend upon their original: the continual spirations of the Spirit bear them up in being: in all respects there is a necessity of internal influences. Hence it appears, that our union with Christ is more than a political one; were it no more than so, the outward law might have sufficed; that first and rudest draught of Pelagianism (which made grace to consist only in ‘*libero arbitrio et lege*,’ in ‘free-will,’ which is a thing natural, and in ‘the law,’ which is a thing political,) might have been a truth. St. Austin

at large disputes against it, and tells us,⁶ that God operates in the hearts of men, ‘Non lege atque doctrina insonante forinsecus; sed interna atque occulta mirabili ac ineffabili potestate;’ ‘not only by law and doctrine sounding without, but by an internal and occult wonderful and ineffable power:’ yet, if the mere law might have sufficed, there had been no necessity of internal operations, the Pelagian heresy might have passed for a very truth. As therefore we would avoid this great error, we must confess that our union with Christ is more than a political one.

Secondly, The union between Christ and believers is not merely a moral one, such as consists in a reciprocal love, in an harmony of wills, and confederacy of affections. Very true it is, that there is a very great union of love between Christ and believers. All the loves and friendships in the world are but pictures and little images, being compared with the love and friendship which is between Christ and believers: wonderful is his love towards them. As early as eternity itself, his eyes and his heart were upon them; he assumed flesh to espouse them to himself;

⁶ De Grat. Christi. c. 24.

he shed his blood to purchase them; he died on a cross to redeem them; he draws his own image upon them; he loves and delights in them as the purchase of his blood, and the little pictures of himself; he is indeed wonderfully taken and ravished in them, as if they had unhearted him, or carried away his heart. In like manner believers, though not in equal degrees, have a great love to him: they put off corrupt self for him; their old earthly members are crucified with him; their souls thirst and faint in holy desires after him; so high a rate and value is set upon him, that all other things are but as dross and dung in comparison. Such are the pleasure and complacencies which they have in him, that they can joy in sufferings, and glory in reproaches for him; his presence and love sweeten every condition: thus there is an union of love between Christ and believers. But this is not all; some of the ancient fathers seem to hint somewhat more. St. Hilary and St. Cyril of Alexandria⁷ contend that our union with Christ is not merely ‘per concordiam voluntatis,’ ‘by a concord of will.’ St. Chrysostom saith,⁸ that we are not only united to

⁷ De Trinit. lib. 8 in Joh.

⁸ In Joh. Hom. 45.

Christ, ‘κατὰ τὴν ἀγάπην,’ ‘in a way of love, but ‘καὶ αὐτὸ τὸ πρᾶγμα,’ ‘in the thing itself.’ To make it appear that our union with Christ is not merely a moral one, I shall offer some considerations.

The conjugal union (which is the highest pattern of love here below), is not merely a moral one. In the first marriage there was something antecedent to love. Eve was taken out of the side of sleeping Adam. Hence he said, that she was ‘bone of his bone, and flesh of his flesh.’ In the spiritual marriage there is something antecedent to the Church’s love: she was taken out of the side of Christ dying on the cross. Hence the apostle (after he hath compared the love of husbands and wives with that which is between Christ and the Church) doth, in allusion to the primitive marriage, tell us, ‘We are members of his body, of his flesh, and of his bones; Ephes. v. 30. Flesh may be considered either as to its substance, or as to its sanctity; as to its substance, Christ is of our flesh and bone; but as to its sanctity, we are of his flesh and bone: all the holy flesh in the world is from Christ. Again, in common ordinary marriages there is not merely love, but man and wife become one flesh: in the spiritual marriage there is

not merely love, but Christ and believers become one spirit ; the same Holy Spirit which is upon Christ the head falls down on his members ; there are continual influences of grace coming down from him unto them.

Nothing in all the world is more apt or proper to shadow forth our union with Christ as moral, than the conjugal union is ; though, as I said but now, there is more in it than mere love, yet is it the highest sampler of love on earth ; and on that account very apt to set forth our moral union with Christ : but though it be so, yet the Holy Ghost doth not, in shewing forth our union with Christ, rest in that resemblance, but goes on to shew it forth by others of a different tendency ; as by a foundation, a vine, or head, an aliment, whose proper genuine import is not love, but support or vital influence, or intimate conjunction. The Holy Ghost, in these resemblances, speaks like itself, aptly and truly : though there be no propriety in the words, yet there is an aptitude in the things to denote heavenly mysteries ; though the terms be metaphorical, yet the truths are real ; there is a proportion and just analogy between the earthly shadow and heavenly mystery : there is that in Christ which answers to all the re-

semblances ; he is to his Church a foundation for support, a root or head for vital influence, an aliment for nourishment and intimate conjunction. Hence it appears, that our union with Christ is not merely a moral one, but such as corresponds to all the resemblances, not only to the conjugal one in love, but to all the other in their several imports.

One christian is united to another in affection : love is the badge of Christianity. The primitive christians were of one heart and one soul ; Acts iv. 32. They were, as it were, but one man : the very pagans pointed at this, saying, ‘ *Vide ut se invicem diligant,*’⁹ ‘see how they love one another.’ Love is the very bond of perfection ; Col. iii. 14. it couples all virtues together as in a chain ; it conjoins all christians in the mystical body : where love is, there are all other virtues ; where one christian is, there are all the rest in heart and affection. Love, which is a sacred fire kindled upon the heart by the Holy Spirit, first ascends up to God, its primary object, who is to be loved for himself ; and then it goes on to our neighbour, its secondary object, who is to be loved for God’s sake : this is the way

⁹ Tert. Apol.

of love; if it ascend to God, it will go out to our brother; if it go not out to our brother, it never ascended to God. Hence St. John saith, ‘He that shutteth up his bowels from his brother, how dwelleth the love of God in him?’ 1 Joh. iii. 17. The love of God can no more be severed from the love of our brother, than the first table of the law can be rent off from the second. All true christians are born of the same Father in heaven, washed in the blood of the same Saviour, inspired by the influences of the same Holy Spirit, interested in the same charter of the gospel, and instated in the same inheritance above.¹⁰ All of them, therefore, must needs be united together in love: nothing is more evident than that one christian is united to another in love; but yet he is not so united to him as he is unto Christ. Who? where is the saint that will or dare say to his fellow-christians, ‘I am the foundation, ye are the building borne up by me: I am the vine, ye the branches; without me ye can do nothing: I am the head, ye are the members; from me is all that effectual working which is in you’? Who can or may speak

¹⁰ Sic muto, quod doletis, amore diligimus, quoniam odisse non novimus, sic nos, quod invidetis, fratres vocamus, ut unius Dei parentis homines, ut consortes fidei, ut spei cohæredes. Minuc. Fel. in Oct.

after such a rate? such words are proper for Christ only; we are to fix our faith upon him, not upon our fellow-christians. 'This is his commandment, that we should believe on the name of his son Jesus Christ, and love one another;' 1 Joh. iii. 23. Love is for our brother, but faith for Christ only; no mere creature is an object fit for it. 'Cursed is the man that trusteth in man;' Jer. xvii. 5. We are united to Christ as an influencing head, not so to our fellow-christians. The wise virgins had oil little enough for themselves; the most excellent christians have no grace to spare: the great spring of all grace is in Christ the head; to go to another than him for it, is to fall off from him; and, as the apostle speaks of the worshippers of angels, 'Not to hold the head, from which all the body by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God;' Col. ii. 19. Might we have grace from another, he who is the head and universal principle of grace would become useless and altogether superfluous. The Romanists, who earnestly contend that the pope is head of the church, do yet qualify their opinion, and say, that the pope is only head '*secundum exteriorem gu-*

bernationem,'¹¹ 'according to external government;' but Christ alone is head, 'secundum interiorem influxum,' 'according to internal influx:' Christians are united one to another by love, but unto Christ they are united as unto an head of influence. Hence the union is more than a moral one.

There is an union of love between Christ and the holy angels; they are the top of the creation, sublime in knowledge, unspotted in sanctity, excellent in perfections, ever administering to the church, and doing one piece of the Divine will or other. It cannot be otherwise but that he must have a great love for them; he is the brightness of the Father's glory, the character or express image of his person; he made the angelical world, and all its perfections; he came down into the human nature to repair us, and raise us up out of the ruins of the fall; the highest design of God's glory was carried on by him; the Divine wisdom, holiness, justice, mercy, truth, did shew forth themselves upon the theatre of his human nature; the holy angels cannot but have a love for him, and (because he is an object of excellency, and they creatures

¹¹ Aqu. 3. pars. qu. 8.

of perfection) their love to him must be a very eminent one: their intellects have not, as ours, any blinds or dark shades in them, but are full of pure and celestial light; they have not, as we, only some glimpses, but a full view of the attractive beauties and excellencies in him; their love is not, as ours, subject to damps and clogs of corruption, but ever pure, and in holy orders; they do not, as we, dwell here below in houses of clay, but stand above, attending upon his glorious person: all which must needs promote their love in a very high degree. Thus there is an union of love between Christ and angels. But if in the glass of Scripture we look upon the union between Christ and believers, we shall find much more in it than in that between him and angels; there is a different foundation: Christ took on him, not the nature of angels, but of men; he died on a cross, not for angels, but for men; our union with him is founded on his incarnation and atoning passion, but the union of angels is not so. There is also a different way: it is very proper for us fallen creatures to be joined to a mediator; not so for angels, who stand in their integrity without need of a mediator: in us there is an unitive grace, faith in a media-

tor ; not so in angels, they have a faith of dependance on God ; but, I suppose, they have not a faith of recumbence in a mediator : it is through the satisfactory and meritorious sufferings of Christ that the same Holy Spirit which is upon him the head comes down upon us his members, to repair the Divine image in us ; but it is not so with angels ; the grace given unto them is not repairing, but confirming ; neither doth it proceed through the blood of a mediator, but immediately from God. These things considered, our union with Christ must needs be more than a moral one, as having that in it which cannot be found in the union of angels with him.

Thirdly, The union between Christ and believers is such, that he doth support them. The resemblance of the foundation and building is a very lively and genuine proof of this ; the building doth not bear up itself, but is supported by the foundation ; believers do not bear up themselves, but are supported by Christ : this is a very admirable thing to consider. Adam in innocency had not the least seed of corruption in him, yet he fell : angels, much greater than he, had no corruption or tempter, yet many of them fell ; but believers are supported ; there are dregs

and relicks of corruption in them ; there are alluring and flattering objects round about them ; there is a subtil devil, using many arts and methods to draw out their corruption into act ; yet in these dangerous circumstances they are supported, because they are united to Christ. There is a very remarkable difference between angels and men. Angels stood or fell personally only, not in another, in an head of their own nature ; but it is otherwise with men : all mankind fell in Adam their root or head, and all believers stand in Christ, the root and head of the church : hence it is that they are supported ; hence they are said to be ‘ preserved in in Christ Jesus ;’ Jude 1. Adam in innocency was soon unframed, but they stand in Christ ; in him one sin drove out a stock of pure immaculate grace in a moment ; in them the many remnants of corruption cannot do so ; the reason is, he with his perfect graces stood alone, but they with their imperfect ones are in union with Christ : hence it is that their graces live like a spark in water, and spring up even in the midst of briars. Corruption is driven out by little and little, and at last perfection is attained in heaven : if they stumble and fall in the way thither,

yet they rise again; the Holy Spirit visits them again; fresh acts of faith and repentance are put forth; ‘*humiliores redeunt et doctiores*’;¹² ‘they become more humble and learned,’ especially in that great point of dependance upon Christ; they see plainly that they are weak in themselves, and all their support is in him. One object, one forbidden tree drew away Adam from God, but many objects cannot draw away believers from Christ; though their corrupt flesh (such is its inordinate propensity to outward and sensible things) would close with every thing, and turn the whole world into snares and idols, yet are they not drawn away; their faith is a ‘victory over the world;’ 1 Joh. v. 4. not merely in itself as it is a divine grace, but as it unites them to Christ, who overcame the world; not as a private person, but as a public one on their behalf, that it might be but as a prostrate, pinioned enemy to them, that they, through his Spirit communicated to them, might also overcome it. He did not gather them up out of the corrupt world to himself, that they might return thither again; their union with him is so near and strong,

¹² Aug. de Cor. cap. 9.

that the world cannot take them back to itself again; its flatteries cannot allure; its fears cannot fright them away from him. Satan overthrew Adam, but he cannot do so with believers; in assaulting him, he had only to do with a man; but in assaulting them, he sets upon those who are mystical parts and members of Christ; he hath to do with Christ himself, who is God as well as man. His hand is too strong for Satan to pluck them away from him; his love is too great to lose his own members, whom he hath purchased at no less price than his own blood. It is true they do sometimes fall under the temptation, but then they do not fall as Adam did; they do not, as he, lose the very state of grace, or all the power of a recovery; no, the habits or vital principles of grace are not extinct; the spirit and grace of Christ will raise them up again: Satan's conquest is not a total or final one; at last he shall be bruised under their feet. Christ, who in his own person conquered the tempter, conquers him in his members also. Thus believers are supported, because they are in union with Christ.

Fourthly, The union between Christ and believers is such, that he doth influence into them. The resemblances of the vine and the

head do naturally teach this: a vine communicates to the branches, a head influences into the members; Christ could not be (what the Scripture calls him) a vine or a head, unless he did influence into his branches and members. There are two sorts of influences; some are first and fundamental to our union with Christ, others do in order of nature follow after.

The first fundamental influences are those which work the unitive grace of faith. Men are not native branches or members of Christ, but insititious ones. Faith, which implants and incorporates them into him, is not from nature, but grace. The ancient council tells us,¹³ that it is ‘per infusionem et inspirationem Spiritus Sancti,’ ‘by the infusion and inspiration of the Holy Spirit.’ Christ therefore sends out the spirit with its inward teachings and tractions to work faith in men, to gather them into union with himself: thus the union begins from him. Faith, the first grace that touches upon him, is wrought by his Spirit, and upon account of his merits: ‘To you it is given, ὑπὲρ Χρῆστος, for Christ’s sake to believe;’ Phil. i. 29. Were it not for

¹³ Conc. Araus. can. 6.

this influence, there could be no union, no branches or members in him.

The after-influences are those which serve to perfect the believer; as in the old creation light was the first-born, and then the other parts of the world were made; so in the new, the first thing is the light of faith; and then follow those graces which make up the new creature,—love, mercy, meekness, zeal, obedience, patience, are the fruits of the influencing Spirit, the rivers of living water in the believer: all of them are derived from Christ the head through faith (which is called the church's neck, Cant. iv. 4.) into the mystical body: after this manner are all graces formed; without these influences there would be in believers no graces or conformity to Christ, no fit temple for the Holy Spirit to dwell in. Again, there are influences not only to form these graces, but to actuate them. As natural agents live and move in the God of nature, so believers, who are spiritual agents, live and move in Christ their head; the gracious principles in them do not go alone, but the Holy Spirit stirs them up, and then the spices flow out: love and joy, and all other graces, shew forth themselves in suitable operations. St. Paul excellently

describes this, ‘I live, yet not I, but Christ liveth in me,’ saith he, Gal. ii. 20. Take a believer burning in zeal, or melting in charity, or sweating in obedience, or doing aught in a holy manner, still Christ lives in him; the effectual working is from the head in heaven; without these influences, graces do but sleep in the principle, and not go forth into act.

Further, There are not only influences to actuate graces in believers, but to make them grow up into Christ in all things; the believer doth not stand at a stay; no, the first little dawn in his heart increases into a morning; the small grain of mustard-seed becomes a tree; the little embryo or babe in Christ grows to be a man of spiritual stature; his humility is every day lower; his holy desires rise higher than before; the vitals of faith and love become warmer than ever: and all this increase is from the effectual working; it is no other than the growing up of the members into their influencing head; the flourishing and spreading of the new creature under the dews of the Spirit. Without these influences believers would be at a stand, and never arrive at any statures in grace. Thus it appears that these influences are excellent and

necessary. Were it not for the first influences, Christ would have no members, and so not be, what he was ordained to be, an head to the Church. Were it not for the after-influences, he would not carry himself as becomes the head, neither would his members be such as they ought to be in the point of holy graces.

Fifthly, The union between Christ and believers is a very intimate one. The resemblance of food doth notably set forth this; food is very intimately united to the body, and so is Christ to believers. Our Saviour takes notice of this, ‘He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him;’ Joh. vi. 56. The words import a very near union. St. Cyprian speaking of this, saith, ‘*Mansio nostra in ipso est manducatio, et potus quasi quædam incorporatio:*’¹⁴ ‘our eating of him is mansion, our drinking a kind of incorporation;’ we are spiritually incorporated into him. Our church¹⁵ calls it a marvellous incorporation wrought by the operation of the Holy Ghost; we do as it were pass into his flesh,¹⁶ who was made

¹⁴ De Cæna Domini. . . . ¹⁵ Of the Sacr. Hom. 1.

¹⁶ Accipientes virtutem cælestis cibi, in carnem ipsius, qui caro nostræ factus est, transeamus. Leo I. Epist. 22. ad Cler. Const.

flesh with us; we dwell in him, and he in us, and what can be nearer? though he be not, as ordinary food inferior to the body is, turned into our substance; yet as spiritual food more excellent than our souls, he turns us into his divine image. We live by him; Joh. vi. 57. He is our life; Col. iii. 4. The very fountain and principle of it; therefore he must needs be nearly and intimately united to us, especially seeing he is so our life, that he communicates his own Spirit to us;¹⁷ the same Holy Spirit which is upon him, falls down upon us as mystical parts and members of him, to quicken and actuate us in the holy ways of God. And what an union is this! actuation by one Spirit is an union much more high and close than that which is only by continuity, or a meer adhesion of parts; a branch, from which the juice retires, rather hangs on, than is properly united to the root; a member, however adhering, if void and desolate of animal spirits, is as if it were not knit unto the head; the most strict and proper union is from one Spirit. Believers are so joined to Christ as

¹⁷ *Nemo vivit vita extra se posita, oportet habere Christum in nobis. Zanch. de tribus El. lib. 4. cap. 3.*

to be one Spirit; if they had not his Spirit, they were none of his; Rom. viii. 9. 'They are led by the Spirit of God, v. 14. (which is the very same with the Spirit of Christ, as appears, ver. 9.) ἄγονται, they are acted and moved by the Spirit of Christ. Thus there is the same Spirit in Christ and believers, and so the union between them must needs be very close and intimate; in respect of this intimacy it is, that Christ compares this union with that which is between him and the Father; Joh. 17. And the apostle calls Christ and the church by one name: 'As the body is one, and hath many members, and all the members of that one body being many, are one body; so also is Christ;' 1 Cor. xii. 12. in which place the church is called Christ: the scripture sometimes speaks of Christ and the church, the head and the body, as if they were one person. Hence St. Austin saith,¹⁸ that believers are made 'cum homine Christo unus Christus;' 'one Christ with the man Christ.' Hence Aquinas saith, That Christ and his members are 'una persona mystica,' 'one mystical person.' Not that we are christed with

¹⁸ De Pecc. Mer. lib. 1. cap. 31.

Christ, as some have said; but that there is a very intimate union between Christ and believers.

Sixthly, The union between Christ and believers is a mystical one; there is a great mystery in it: hence the apostle saith, 'This is a great mystery, but I speak concerning Christ and the church;' Ephes. v. 32. It is not merely a mystery, but a great one. In another place he saith, 'The riches of the glory of this mystery among the Gentiles, which is Christ, in you the hope of glory;' Col. i. 27. He speaks of Christ, not merely as offered in the gospel, but as dwelling in the heart; this he calls not barely a mystery, but the riches of the glory of the mystery; it is such a mystery as hath riches and glory in it. Now to make it appear, that this union is a mystical one, I shall offer some things.

There is that in this union which answers to all the resemblances: the Holy Ghost in setting forth this union, did not stay in one or two earthly patterns, but useth many, going on from one thing to another, from politics to œconomics, from œconomics to artificials, from artificials to naturals of divers kinds, that so from each, somewhat

might be borrowed to illustrate it. In the political union we have law and power; in the conjugal one, love; in the architectonical one, support; in that of the vine and head, vital influence; in that of food, nourishment and intimate conjunction; but in the mystical union we have all these. It is said of manna, that it is suited to every palate; it is certain of Christ the true manna, that he is all to the church. That union, therefore, which fully answers to so many resemblances of different import, must needs be a very mysterious one.

There is that in this union which highly exceeds all the resemblances. In them there is but a shadow, but in that is the substance; in them one creature is united to another, but in that believers are united to God-man. The mystical union is built upon the hypostatical; in each of them there is some import, but none of them can reach the perfections of Christ. Never was there such a king as he; he is the most excellent one; his subjects are all saints, and of the seed royal; his throne and laws are within; he inspires, as well as commands his people. Never such an husband as he! he took an human nature, that he might espouse us; nay,

he died on a cross, that his spouse might come forth out of his bleeding side. Those who are joined in spiritual marriage are made one spirit with him, and have admirable communications from him. No foundation is like him, who is laid not by human art, but divine; and bears up the weight of the whole church, not as dead matter doth, but by his Spirit of life. He is a vine, whose juice is the Holy Spirit, filling every branch; an head, who makes those who were no members to become members; and afterwards actuates them by the influences of his Spirit. He is such food as turns the eater into himself, and nourishes him unto life eternal. Every way he hath the pre-eminence over the earthly patterns. That union, therefore, which doth not only answer unto, but far exceed all the resemblances of it, must needs be a mysterious one.

This union is such, that no distance of place or time can break or dissolve it.

No distance of place can do it. In merely political or moral unions, distance of place hinders not, but vital influence appertains not to them. In the natural vine or head there is a vital influence, but then there must be a local conjunction, the vine doth not

communicate juice to a distant [severed] branch, nor an head to a distant [separated] member; but though Christ be in heaven, and believers on earth, yet he influences life and strength into them. The reason is, because he doth it by a Spirit which is infinite; a finite spirit cannot at once move and actuate distant subjects; yet an infinite one, which is every where, can do it. The same Holy Spirit which is in Christ above, is communicated to us here below, to move and actuate us; the vital influence is not at all hindered by local distance. When our Lord discoursed of eating his flesh, and drinking his blood, Joh. vi. they murmured, and said, ‘ This is an hard saying, who can bear it?’ Our Saviour knowing this, returns them this answer, ‘ Doth this offend you? What if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; ver. 61—63. There was no reason to be offended at his doctrine, ‘ He would ascend up to heaven;’ and then his flesh would be as distant from men as heaven is from earth, yet this hinders not eating of, or union with, him. The Spirit would be in and with the eater to quicken and strengthen him. No local distance can interrupt this union or

influence. I conclude this with the words of the Reverend Usher: ‘The union between Christ and believers is altogether spiritual and supernatural; no physical or mathematical continuity or contiguity is any ways requisite thereunto; it is sufficient for the making of this union, that Christ and we be knit together by those spiritual ligatures, the quickening Spirit, and a lively faith.’¹⁹

Again, no distance of time can do it. In all the earthly patterns, the united are together in time; but the antient saints under the Old Testament, who were in time before the incarnation of our Saviour, were yet united to him; saved they were, and by whom, but by him who is the only Saviour of the world? Salvation is not in any other; his name is the only name under heaven for that end. A Mediator they had, and who could that be, but the one Mediator between God and men, the man Christ Jesus? no other but he could be really such. A pardon they had, and not without shedding of blood; the blood of bulls and goats could not take away sin, it was only the blood of Christ could do it. At the last day they shall be

¹⁹ Serm. before the Commons, 1620.

raised up to life, and that because they are members of Christ: 'As in Adam all die, so in Christ shall all be made alive;' 1 Cor. xv. 22. In these words both the 'alls' respect members only, the last 'all' refers only to Christ's members: this is very evident; Christ is opposed to Adam; in Adam members only die, in Christ members only are made alive. In the next verse it is said, 'That Christ rose as the first fruits, and afterward they that are Christ's;' that is, the members of Christ, who are the sanctified lump. Wicked men rise again by virtue of the threatening of eternal death; but all the saints, ancient or latter, rise as parts and members of Christ.

In the mystical union two things may be noted; the foundation of it, and the bonds. The foundation is the satisfactory and meritorious passion of Christ; out of which springs the church, which is his body; the bonds, are faith and the Holy Spirit. Faith ascends up to him, the Holy Spirit comes down upon believers. If we apply these things to the ancient saints, it will appear that they were united to Christ; his death, which is the foundation, was for them. He died, as the scripture tells us, for all, for every man: he gave himself for the world, the whole world.

Which phrases must needs take in those under the Old Testament as well as those under the New; and which is most express, ‘He is a mediator for the redemption of transgressions under the first Testament;’ Heb. ix. 15. The ancients were not saved by types and shadows, but by Christ. Their moral guilt was not done away by the blood of brutes, but by his only sacrifice, which, though offered up but once in the end of the world, was in virtue all one as if he had been slain from the beginning of time. Thus the foundation did reach unto them. Neither were the bonds of union wanting; they had faith in Christ: the first promise of the Messiah, Gen. iii. 15. did point out his human nature in the seed of the woman; his sufferings therein in the bruise of the heel; his victory over Satan in the breaking of the head: there was much of Christ in that first gospel: I doubt not but Adam had his eyes opened to see him there. Abel by faith offered up a sacrifice to God; Heb. xi. 4. that is, by a faith proper to a sacrifice, such as did look through it to the great sacrifice of the Messiah. Abraham is a great pattern of believing, even to us who live under the gospel. His faith and ours have not variant objects or

centres, but both are set upon one and the same Christ. He saw Christ coming at a very great distance; we see him come in the flesh; ‘*Venturus et venit, diversa verba sunt, sed idem Christus:*’ ‘to come, and come, are two different words, but it is the same Christ;’ saith St. Austin.²⁰ It is the same faith for substance in both: the fathers in Moses’s time ‘did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ;’ 1 Cor. x. 3, 4. The unbelievers did look only at the figure, the manna and the rock; but the believers did by faith feed upon Christ: ‘*Erant ibi* (saith St. Austin²¹) *qui quod manducabant, intelligebant; erant ibi, quibus plus Christus in corde quam manna in ore sapiebat;*’ ‘there were there those who understood what they eat: there were those who did more relish Christ in the heart than manna in the mouth.’ Thus the ancients had faith in Christ; and, which ever accompanies it, they had the Holy Spirit also. What were Moses’s meekness, David’s zeal, Abraham’s obedience, Job’s patience, but the fruits of the Holy Spirit

²⁰ De Utilit. Pœnit.

²¹ Ibid.

communicated from Christ the head? He is void of the Holy Spirit who denies it to be there where such eminent graces are: God's ancient people had the good Spirit to instruct them; Neh. ix. 20. David prays, 'Take not thy Holy Spirit from me;' Psal. li. 11. The Holy Spirit was communicated under the Old Testament. These things make it appear, that the ancients were united unto Christ.

But possibly it may be objected, the mystical union is to Christ God-man; in the time of those ancients he was not man, they therefore were not united unto him; union cannot be to a nonentity, a thing that is not; '*quis non videt, in eum qui non est, credi minime posse?*' 'who seeth not, that a man cannot believe in him who is not?' So Volkelius.²² The like may be said of union; a man cannot be united to him who is not.

In answer to this objection, I shall offer two or three things.

Were that of the Socinians true, that Christ was not in being till he was conceived of the Virgin, this objection might be something; but, before the incarnation, he was a divine person; after it, he was the very same person

²² De Ver. Relig. lib. 4. cap. 3.

in our assumed flesh; so the union of the ancients was not to a nonentity, or to one not in being.

Christ's human nature, though not in actual being in those times, was yet present in such sort, that the ancients were capable of being united to him; it was present with their faith; though it had not an absolute existence, as a thing put forth out of its causes, yet it had a relative existence in the promise, so as to be an object of their faith; which, being the hypostasis or subsistence of things hoped for, could not but presentiate the Messiah to them, he being one of the prime things they looked for, and upon that account called the hope of Israel; Acts xxviii. 20. It was also present with God in his decree, as sure to be as the eternal rolls could make it. Its satisfactory and meritorious blood did operate before it was shed; upon the account of it, pardons and the Holy Spirit were communicated unto the ancient believers. That presence which made them capable of the bonds of union, made them capable of the union itself.

There is a difference between the natural body and the mystical; in the natural body the members are simultaneous, but in the

mystical one they are successive. Some members are before others, yet they are all but one body; some were before Christ incarnate, yet were they united unto him as their head. St. Austin²³ elegantly sets forth this from Jacob, whose hand came out first, and then his head: ‘*Manus a capite præmitti potest, connexio tamen ejus sub capite est;*’ ‘the hand may be first sent forth by the head, yet is it united to the head:’ all the ancient saints were but, as it were, ‘*manus Christi,*’ ‘the hand of Christ;’ though they came forth before he the head came in the flesh, yet they were united to him, and had a virtue and divine Spirit from him; though they were first in time, yet he was first in dignity and power: had these not been members of him, there would have been after the fall some holy flesh not in conjunction with him; which to imagine, is to render him useless, as if the forfeited sanctity in man might have been recovered without him.

The sum of all is this, That union, which no distance of place or time can break or dissolve, must needs have a great deal of mystery in it.

Seventhly, The union between Christ and

²³ De Catech. Rud. cap. 3. and 19. in Psal. 61.

believers is lasting and durable; were it not so, very black consequences must needs ensue. There might possibly be no church at all; that article of our creed which concerns the holy catholic church and the communion of saints might cease, and become no object of faith; the death of Christ might be in vain; his precious sufferings might be without fruit; the great promises, as well those which are made to Christ touching a seed, as those which are made to christians touching perseverance, might utterly fail and come to nothing. These are very momentous things; yet, passing them over, it will suffice to consider what a king, husband, foundation, vine, head, food, Christ is: the excellency of him above all the earthly patterns will evidently prove the perpetuity of this union.

He is such a king as never was: his kingdom stands upon foundations that cannot be shaken. Earthly kingdoms may be dissolved by a defection of subjects; the prince cannot command their minds and wills; the outward thrones and laws may be too weak to keep them in due order; a jealousy of yokes and burthens may blow the coal; a fancy of being better under a change may kindle a fatal rebellion: *ἀεὶ τὸ παρὸν βαρὺ*, 'the present

government is ever grievous.' But it is not thus in Christ's kingdom: his subjects never fall off; he inspires obedience into their wills and hearts; his throne and law are within; there are no blots or erratas in his government; all is mere rectitude and grace, they cannot be better than under him: in such circumstances no room is left for a revolt. The kingdoms of this world may be broken by a foreign invasion; one earthly power may eat up another; the great empire rolled about from the Chaldean to the Persian, from thence to the Grecian, from thence to the Roman; but in the kingdom of Christ it is not so; his kingdom shall not be left to other people; Dan. ii. 44. No invasion can be upon him who hath all the power in heaven and earth; he sits at God's right hand till his enemies be made his footstool, Psal. cx. 1. till sin, satan, the world, death, hell, be subdued under him; no foreign power, therefore, can overturn his kingdom who is universal conqueror. Earthly kingdoms have their periods, there is a 'mene' wrote upon each of them; the gold, silver, brass, iron, clay, in the great image, must at last be all broken to pieces, and become like the chaff of the summer threshing-floor; Dan. ii. 35. But it is not so with Christ; his

throne is as the sun, and as the faithful witness in heaven; Psal. lxxxix. 36, 37. Of his kingdom there is no end; Luke i. 33. It is a thing of perpetuity. But if his subjects might fall off, where, what would his kingdom be? A kingdom without subjects is but an 'umbra,' 'a mere shadow.' It may be therefore noted, that, in that lxxxixth Psalm, there is not only a throne continuing, but a seed enduring for ever. And in that first of St. Luke, there is not only an endless kingdom, but an house of Jacob, a church for him to reign over for ever: without this, his kingdom would soon be at an end for want of subjects. If then his kingdom be, as it is, perpetual, then there must needs be a continuance of subjects under him.

He is such an husband as never was; his conjunction with his spouse is never dissolved: the earthly marriage may be dissolved by adultery, but in the spiritual marriage between Christ and believers no such thing falls out; truth and faithfulness are found on all hands; he will never forsake them; they will not forsake him; his fear in their heart keeps them from a departure; his love is towards them; their love is towards him; if it cool or slack, his love (which is the fountain and first

mover) will come and inflame theirs afresh ; nay, there is not only love, or a likeness of temper between them, but they are so joined to him as to be one spirit : two spirits may vary and go different ways, but one spirit must needs keep them together : here is no room for spiritual fornication or departure from Christ. Further, death parts man and wife, but not Christ and believers ; he died, but it was that he might purchase a church, that a spouse might come out of his bleeding side ; they die, but their death is a sleep in Jesus, their union to him continues : in death there is a separation of body and soul ; but as in Christ it did not break the hypostatical union, so in christians it doth not break the mystical one ; his body in the grave was not separate from his divine person ; their bodies there are not separate from Christ the head ; his Spirit will not leave them in the dust, but raise them up to a glorious life, as a sure token that they are in conjunction with him. The perpetuity of this conjunction is excellently set forth by the Prophet : ‘I will betroth thee unto me for ever ; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me

in faithfulness, and thou shalt know the Lord ;' Hos. ii. 19, 20. In this famous text (which, as I take it, respects the spiritual marriage between Christ and the Church) two or three things may be noted. Here we have ' I will betroth, I will betroth, I will betroth,' thrice repeated, to note out the sureness of the promise ; here it is said in express terms, that the espousal is not for a time, but for ever ; here Christ engages his righteousness, truth, love, mercy, faithfulness, to make good the perpetual espousal. In the close it is added, ' Thou shalt know the Lord ;' the espoused shall know that their Lord Christ hath effected this great work.

He is such a foundation as never was ; all those who are builded upon him shall stand ; he is that rock upon which the church is built ; ' the gates of hell,' that is, the powers of darkness, ' shall not prevail against it ;' Matt. xvi. 18. This excellent promise doth signify the perpetuity of the union between Christ and believers ; if they were severed from him, then the gates of hell would prevail ; but if (as the promise is) the gates of hell shall not prevail, then the union shall be perpetual. It may possibly be here objected, that this promise concerns not parti-

cular believers, but the church in general. I answer, this promise reaches to all that are built on the rock by faith, and so are particular believers; if some particular believers may fall off from the rock, so may all; and then where is the church? what is that but a body made up of particular believers? All believers failing, the church must needs do so. It may yet be objected, that the meaning of that promise is, that the gates of hell shall not prevail against believers without their own consent. But I answer, it is not possible they should prevail in any other way than that of consent; a temptation may come, but without a consent it prevails not: to say, that the gates of hell shall not prevail without a consent, is to say, that the gates of hell shall not prevail in any other way than that which is possible; and, this being true, without any promise at all, the promise thus interpreted signifies just nothing, as being only of that which was so before. We are not then to take it so, but in the plain sense; which gives us a high assurance, that those who are built upon the rock, shall never be removed from thence; no, not by all the powers of darkness. St. Paul, speaking of Christ the corner-stone, saith, ‘In him

all the building fitly framed together, groweth unto an holy temple in the Lord.' The apt and harmonious framing of the building, shews the firmness of it; the growing of it tells us, that it is not as corruptible buildings, borne up by dead matter, but by that which is much more durable, the ever-living Spirit of Christ. St. Peter, speaking of the same corner-stone, saith, 'He that believeth on him shall not be confounded;' 1 Pet. ii. 6. If believers, who are built upon him, might be severed from him, they must be confounded; but if they shall not be confounded, they shall not be severed; in union with him is salvation, but in separation from him is nothing but confusion: such a foundation is he, that he bears up all that are built upon him; and prevents their confusion by maintaining their union with him: none of the lively stones shall totally, finally, fall off from him.

He is such a vine and head as never was; his juice never ceases; his vital influences never fail: hence the branches and members ever remain in union with him. To make this appear, I shall offer two or three things:—

There is a supply of the Holy Spirit from Christ unto believers; he is made sanctifica-

tion to them; he lives in them; there is an effectual working in every one of them; and all this is by the Spirit communicated from him the root and head of all grace. Hence he tells us, that the rivers of living water flow in the believer; Joh. vii. 38.

The supply of the Spirit from Christ unto believers, doth ever continue in some measure;²⁴ it is true, it doth not ever continue as to the accessaries of grace; but it ever continues as to the vitals and essentials of it; it doth not keep them from all acts of sin, but under their greatest falls it ever upholds a state of grace and spiritual life in them: they may fall, and that grievously; yet still there is a lamp, the habits and principles of grace are not extinct in them; ‘He that is born of God cannot sin;’ 1 Joh. iii. 9. That is, he cannot sin so as to unframe the new creature; he cannot sin so as to lose the remaining seed in him; the reason is, because the Spirit continues to bear him up in a state of grace. This continuance of the Spirit is upon a double account. The one is the durable foundation of it; the communication of

²⁴ In Sanctorum cordibus secundum quasdam virtutes semper manet spiritus, secundum quasdam recessurus venit, et venturus recedit; in his virtutibus, sine quibus ad vitam non pervenitur, in electorum suorum cordibus permanet. Greg. Mor.

the Spirit is founded upon the satisfactory and meritorious sufferings of Christ ; there is an endless life of merit in him ; his blood is of an eternal efficacy : hence the supplies of the Spirit procured thereby, never fail. Very remarkable is the difference between the case of Adam and the case of believers ; in him one act of sin drove out a stock of pure holiness ; in them many sins do not drive out their imperfect graces ; the reason is, their graces respect a great foundation, an infinite treasure of merit, which moves the Spirit to bear them up in being ; but his holiness doth not do so. For them, as under the second covenant there is a ransom, a satisfaction of immense value to interpose, that the forfeiture of their habitual graces made by sin may not be taken ; but for him, as under the first covenant there was nothing to interpose, nothing to bear off justice from taking the forfeiture. The other thing is the office of Christ ; a vine is to communicate juice to the branches ; a head is to communicate vital influences to the members : the rich anointing of the Spirit was upon Christ not as a mere private person, but as a trustee and a treasurer for believers, that out of his fulness they might have grace for

grace. It lies upon his truth and faithfulness to perform his trust and office ; if he did not communicate the Spirit to his branches and members, he should cease to act like a root and head ; but, because he never does what unbecomes him, the communication must continue as long as he is a root or head. Upon these sure grounds doth stand the continuance of the Spirit in its supplies ; it may be sometimes grieved by the sins of believers, yet it doth not depart from them, because Christ is a Priest after the power of an endles life ; and it is his trust and office to communicate the Spirit to them.

The supply of the Spirit unto believers ever continuing, their union with Christ must needs continue also. The Spirit is the primary bond of the union : where the Spirit is, there is the union ; where the Spirit is continued, there is the union continued. Our Saviour, speaking of the water given to believers, saith, that it is in them ‘a well of water springing up to everlasting life ;’ Joh. iv. 14. The Spirit is a well that is never dried up ; it is a spring of water whose waters fail not ; it springs, and never leaves springing, till the believer be in heaven : the union, therefore, which depends upon such an ex-

cellent communication of the Spirit, must needs be perpetual. I conclude with the judgment of St. Austin, speaking of Christ and believers, he saith,²⁵ ‘*Illius capitis membra sumus, non potest hoc corpus decollari, si in æternum caput, in æternum gloriantur et membra, ut sit ille Christus integer in æternum.*’ ‘We are members of him the head; this body cannot be beheaded; if the head be for ever, the members also glory for ever, that Christ may be entire for ever.’ In another place, reproving the rule of Ticonius, touching the bipartite body of Christ, he saith,²⁶ ‘*Non revera Domini corpus est, quod cum illo non erit in æternum:*’ ‘It is not truly the body of Christ, which shall not be with him for ever.’

In the last place, Christ is most excellent food; he is so in union with believers, that he nourishes them in their very souls: this union is so set forth in the 6th chapter of St. John, that it appears to be perpetual. ‘He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him,’ ver. 56. These words point out, not only the intimacy of the union, but the perpetuity of it: here is not merely an inbeing, but an in-

²⁵ In Psal. lxxxviii.

²⁶ De Doct. Chris. tlib. 3. cap. 32.

dwelling, which imports duration. In a former verse the perpetuity is more plainly set down; ‘He that eateth my flesh, and drinketh my blood, hath eternal life,’ ver. 54. Christ nourisheth him not to a temporal life, but to an eternal one; and how is this done but by an union with him? All food nourishes by union; earthly food by union with the body; Christ the spiritual food by union with the soul: without union can be no nutrition; he therefore, who nourishes believers, not to a temporal, but to an eternal life, must needs be united to them, not for a time, but perpetually. There is in that chapter one thing more to be noted; we have in it both the bonds of union; faith is included in the eating and drinking there often repeated; the quickening Spirit is mentioned, ver. 63. Faith cannot fail, because the Spirit continues to uphold it; the supplies of the Spirit cannot fail, because the flesh and blood of Christ hath in it an endless life of merit to procure the same: it remains, therefore, that the union is perpetual, because the bonds of it are so.

Thus far touching the resemblances of the mystical union, and the conclusions drawn from them.

CHAP. VI.

There are two bonds of this union, faith and the Holy Spirit. Faith sees and presentiates Christ to the believer; it puts the soul into an apt posture for him; it gives a right to him; it intimately unites to him. The Spirit itself is in some sort communicated to believers; he is sent to them; he is given to them; he dwells in them; his special, operative, immediate presence is with them; he forms holy graces in them; he actuates and preserves those graces; he sheds abroad God's love in their heart. In all these operations, two things are noted, viz. somewhat of union with Christ, and somewhat of the inhabitation of the Spirit.

HAVING treated of the resemblances of the mystical union, I now proceed to the bonds of it, which (as the reverend Usher hath it¹) are on Christ's part the quickening Spirit; and on ours, faith. 'Christus (saith one of the ancients²) per fidem ingreditur in vos, et per Spiritum Sanctum inhabitat.' 'Christ enters into us by faith, and inhabits in us by his Holy Spirit.' Of these two bonds, the Spirit is the primary one, as being the author of the other; it begins the union by operating faith, and carries it on by turning the believer into a temple for himself to dwell in.

¹ Immanuel, p. 50.

² Cyril. in Joh.

I shall first speak of the bond of faith, and then of that of the Spirit.

Faith doth in an admirable manner unite unto Christ; the Scripture sets it forth, as if it had all motions, postures, and sensations spiritually in itself, to take in Christ with his incomparable benefits into the soul; it is there called, a seeing, a coming to, a receiving of, a leaning on, a putting on, a feeding upon Christ, it sees and looks to him as a Saviour; it comes to him as a centre of rest; it receives him as a precious gift; it leans on him as a sure foundation; it puts him on as a heavenly covering; it feeds on him as the very food and life of the soul. In St. Ambrose,³ (speaking of the woman who had an issue of blood) faith is called a touching of Christ: ‘Non credunt qui comprimunt, credunt qui tangunt, fide tangitur Christus;’ Many press upon Christ in outward ordinances, but believers touch him; it is by faith that he is touched, so as to have virtue from him. In St. Austin,⁴ it is not merely a touching, but a taking hold of Christ: ‘Quomodo in cœlum manum mittam, ut ibi sedentem teneam? fidem mitte et tenuisti.’ ‘How may I put up my hand into

³ In Luc. lib. 6.

⁴ In Joh. Tract. 50.

heaven, that I may take hold of Christ sitting there? send up thy faith and thou holdest him.' In St. Basil, it is called νοητὸν σῶμα, 'an intellectual mouth' in the inner man, whereby we feed upon Christ the bread of life. In St. Chrysostom,⁵ faith is that by which γεγενήμεθα καὶ συνεσσιώθημεν 'we are begotten and consubstantiated' with Christ. In Theophylact, it is that by which a man is μέρος τῆς ρίζης, 'a part of Christ the root,' united to, and incorporated in him. The import of all these various expressions in scriptures and fathers, is this: that faith is the great capacity which takes in Christ into the soul.

Touching this bond of faith, I shall offer three or four things.

First, Faith doth see Christ in a spiritual manner. Human reason, with the gospel before it, may gather up a notion of Christ, but it doth not of itself spiritually discern him. A notion may be gathered up out of the words and sentences in Scripture, but a spiritual discerning there is not. This is clear upon a double account. The one is this: in fallen man, no natural faculty (unless elevated by a grace proper to it) doth act spi-

⁵ In Heb. cap. 3.

ritually; the understanding, the supreme faculty in man (unless enlightened by the Spirit) doth not do so; it acts upon Christ, as upon other objects in a natural way only. The other is this: to a spiritual discerning there is requisite a due proportion between the object and the faculty: such a proportion there is between Christ, an object supernaturally revealed, and a mind supernaturally enlightened; there the Holy Spirit is on both hands; I mean, outwardly revealing the object in scripture, and inwardly enlightening the mind to make it fit for the object; but between Christ a supernatural object, and a natural mind, there is not such a proportion; the Holy Spirit is but on one hand, revealing the object; but on the other, there is only the human spirit; which, without inward illumination, doth not spiritually discern the things of God. If a mere natural mind might spiritually discern them, there would need no opening of eyes, no renewing in the spirit of the mind: the new creature would be new but in part; the old understanding (though that faculty first erred in the fall) might serve the turn. Faith, as far as it is in the intellect, would not be the gift of God, but of ourselves; the external proposal of

the object (which is what grace Pelagius allowed) would be enough. But such things as these being never to be admitted, it is evident, that spiritual discerning is not a thing common to reason, but proper to faith; which, having a divine light in it, doth elevate the mind above itself, and make it apt to discern spiritual things in a spiritual manner.

There being in faith a spiritual discerning, Christ is intellectually present with the believer in an excellent manner; he is in some sort intellectually present with a man of notion; but with the believer, he is present in a more divine manner; he appears in spiritual beauty; the Spirit glorifies him in the heart. Oh! what an one is our Immanuel! how sweet is his name! how rich his merits! how full his treasures of grace! Every thing in him appears in a kind of ravishing glory; he is no longer looked on as a mere matter of speculation, but as an object to be for ever loved, chosen, embraced, adored by us; the notion of him doth not lie dead upon the heart, but lives and warms the inner man into holy admirations and affections towards him; we have not a light opinion, but a firm persuasion, touching him and his sufferings;

we can certainly pronounce, this is indeed the Christ, the Saviour of the world. This is the blood of the covenant which made an atonement for us; we are as sure of it as if these things were before our corporeal eyes and senses: nay, we are more sure than so; we see them ‘in lumine veritatis primæ,’ ‘in the light of the first truth,’ revealing himself in the gospel. This is the first step of union. Christ is spiritually discerned; he is intellectually present with our minds in a very excellent manner.

Secondly, Faith doth put the soul into an apt and fit posture for Christ; it sets all ready and in order for him.

In general it doth this by making us poor in spirit. A natural man, though a fallen creature, is very high: in his own eyes he is as well as if he had had no bruise at all by the fall; as rich, as if nothing of man’s primitive excellency were lost; he dreams and flatters himself, as if his reason could span all mysteries, and his will teem out all virtues; he stands upon his own bottom, and wraps up himself in his own false righteousness; he is every way full, and wants nothing; complete in himself, and knows no dependance. And why should such an one

go to Christ, or seek union with him? or what may be done for such an one, who hath all in himself? This temper is not only at a vast distance from Christ, but it carries in it an utter enmity to him; when it speaks out, it blasphemes in some such language as that pagan did, who cried out, ‘*Jam bene vivo; quid mihi necessarius est Christus?*’⁶ ‘I live well of myself; how is Christ necessary to me?’ But as soon as faith comes, a man reflects, and sees nothing in natural self but poverty, emptiness, impotency, uncleanness, perdition: he looks up to Christ, and sees all riches, fulness, power, sanctity, salvation, to be in him; he humbles himself, as knowing his dependance; he puts off his ornaments, that Christ may do somewhat for him; he goes down into his own nothingness and desolate self, waiting to have some communications of grace from Christ: this is the right posture of the soul. Poverty here looks up to unsearchable riches; emptiness opens the heart for the effusions of grace; conscience cries out to be cooled with the blood of atonement; impotence waits for the arm of a Saviour to be revealed; nothingness calls for a new creation to be erected upon the ruins of

⁶ Aust. in Psal. 31. Præf.

a lapsed nature: all things are ready for Christ to shew forth his glory in the believer.

More particularly, faith puts the soul into an apt posture for Christ, in that it hath that in it which answers to all his offices: he is an excellent priest; he offered up himself as a propitiating sacrifice for us; he satisfied the law and justice of God; he made a full and perfect compensation for the sin of the world. Unto this, faith answers by its recumbency: it ventures all upon Christ; it runs under the wings of its Saviour; it hides itself in his precious wounds; it casts the believer on him who bore the sin of a world; it rolls the soul on his atoning blood, and leaves it there for acceptance with God; it commits the whole concern of justification, as to the law, to his plenary satisfaction: it hath no other bottom to stand upon but this, no other answer to the law, no other plea to divine justice, no other refuge or hiding-place for the soul to repose itself in. This is the right posture: it is called ‘receiving the atonement,’ Rom. v. 11. because the believer is in the very instant made partaker of Christ’s sacrifice; his atoning blood is sprinkled on him; the great satisfaction covers him as a mystical part of Christ, that the curse of the law may

not seize him, or the wrath of God burn him up. Again, Christ is a great prophet: he brought the holy mysteries out of his father's bosom; he speaks outwardly by his word, and, by his Spirit, he is an inward Ecclesiastes, who can enter into the heart, and there express himself in words of life and power. Unto this, faith answers by an humble docibleness; it softens and meekens the heart; it makes the believer sit down at Christ's feet, and hear him in the hardest lectures: if Christ talk of a cross, the believer is ready to take it up upon his back; if of super-rational mysteries, he is ready to subscribe to them: he becomes as a little child, ruleable by every holy beam or motion; he yields up himself to the Spirit and word to be instructed by them: this is the apt posture; it is called an 'hearing of the Prophet;' Acts iii. 22. The believer in this posture is sure to hear of him; he shall be more and more led into holy truths; his ear is opened, and his mind in a readiness for further instruction. The Spirit will make deeper impressions, and seal divine truths upon his heart: the rich mines of precepts and promises shall lie more open before his eyes. Again, Christ is a great king, higher than the kings of the earth:

he was anointed with the Holy Ghost; he hath all the power in heaven and earth; his laws are all rectitude and grace; his throne must be set up in the hearts and spirits of men. Unto this, faith answers by that obediential temper which is in it: it owns his sovereignty, it kisses his sceptre, it chooses him as a Lord, it loves to live in his dominions; if he come forth in his royal command, it opens the everlasting doors, that he may reign within: this is a fit posture; it is called 'receiving Christ Jesus the Lord;' Col. ii. 6. Christ will own such as his subjects; he will more and more lift up his throne in their hearts; he will let them see more of his power and glory; he will make them taste the fruits of his government in protection and excellent rewards: this is the second step of union between Christ and believers. There is that in faith which answers to all his offices: there is satisfaction in him, and recumbency in them; instruction in him, and docibleness in them; royalty in him, and obedientialness in them.

Thirdly, There is, by faith, a right unto Christ. God did not only send his Son in the flesh to satisfy and merit for us, but he hath let down from heaven a charter of pro-

mises, that we might see upon what terms we may have a title to Christ. By that charter, sealed with his blood, the believer (who also seals to it by faith) hath a clear right unto him: 'My beloved is mine,' saith the church, Cant. ii. 16. Believers have a right to claim him as their own, though he be an infinite person, one who is a centre of perfections, a treasury of merits; having in himself enough to satisfy the heart of God, and supply the wants of men, yet may they claim him as their own. His blood is theirs: it is the blood of their sponsor and head; it was shed on purpose to justify them as to the law, to cleanse away their sins. His Spirit is theirs; it is upon him as a head and trustee, accordingly it is to be communicated to them; it is to flow in their hearts in rivers of living graces. They have also a right to become the sons of God. It is true, they are not as he is, natural sons, but they are adopted ones. In their adopted sonship there is, as Aquinas observes,⁷ 'a shadow of the Eternal One.' He is the 'ἀπαύγασμα,' or 'brightness of his Father;' and in them there is a splendour of grace resembling God in a mea-

⁷ Sum part 3. quest 23. art. 2.

sure; at last they shall, as sons, enter into his joy, and sit down with him in his throne, and there not only behold his glory, but have a share in the blessed region: and all this is made good by the gospel; one jot or tittle of which can no more fail, than God can forfeit his truth and faithfulness. This is another step: there is, by faith, a true right unto Christ.

Fourthly, There is, by faith, more than a mere right to Christ; there is an intimate union with him: believers are built upon him as a foundation, inserted into him as a vine, incorporated with him as a head. To understand which of a mere right, is utterly to evacuate these metaphors, which were planted in scripture on purpose to signify a very near union with him. It is said in scripture, 'That we are in him, and he is in us. We dwell in him, and he dwells in us. We abide in him, and he abides in us.' To interpret these phrases of a mere right, as if all the meaning were but this, We have a right to him, and he hath a right to us, is to dispirit those expressions, which do as emphatically speak a very near union as any words can possibly do. No man ever used such words to express a right; no man can use higher to

express an union. In those phrases, therefore, we have an intimate union set forth unto us ; so also we have in that of the Apostle, ‘ We are made partakers of Christ ;’ Heb. iii. 13. Not merely of his benefits, but of himself. When the same Apostle would set forth the hypostatical union of our nature to Christ, he saith, that, ‘ *μετέσχε*,’ ‘ he did partake of our flesh and blood ;’ Heb. ii. 14. When in this place he would set forth the mystical union of believers to him, he saith, that we are ‘ *μέτοχοι*,’ ‘ partakers of him ;’ we do in a sort possess him, we partake of him as members do of their head. His satisfaction reaches down to us, to make us stand before God ; his Spirit is communicated to us, to make us a fit temple for himself. By faith, we come to be in intimate union with him, and in a spiritual manner possessed of him.

Thus much touching faith as a bond of union with Christ.

The other bond is the Holy Spirit. The Scripture speaks of it negatively and positively : negatively, ‘ If any man have not the Spirit of Christ, he is none of his ;’ Rom. viii. 9. The Spirit of Christ is that which just before is called the Spirit of God, which quickens our mortal bodies, ver. 11. which leads

the sons of God, ver. 14. which makes them cry, ‘Abba, Father!’ ver. 15. which bears witness with their spirit, ver. 16. He that hath not this spirit in such measure as is necessary to salvation, he is none of Christ’s; he is not united to him as a member: none of his members are void of the Spirit. Positively, ‘He that is joined unto the Lord, is one spirit;’ 1 Cor. vi. 17. ‘Hereby know we that we dwell in him, and he is in us, because he hath given us of his Spirit;’ 1 Joh. iv. 13. The same Holy Spirit which is upon Christ the head, falls down upon believers as members of him: though Christ, an infinite person, assumed a human nature, though his human nature was in the same person with his divine; yet (which is admirable to consider) the Holy Spirit had a special hand in uniting the human nature to his person, and in sanctifying it: the Holy Spirit came upon the Virgin; Luke i. 35. The Holy Spirit descended like a dove, and lighted upon him; Mat. iii. 16. His divine nature was all-sufficient, and near enough to the human, yet ‘was he anointed with the Holy Ghost and with power;’ Acts x. 38. The sanctifying of his human nature is in a peculiar manner attributed to the Holy Spirit. The reason (I

take it) is this, God in his wise counsel would have it to be so, that the same Spirit which united the two natures in the person of Christ, might unite us to him, being God-man in one person, that the same Spirit which sanctified his human nature, might sanctify us members of him. It may yet further be observed, that that very Spirit, which, as St. Austin speaks,⁸ is the communion of the Father and the Son, doth unite us to Christ. If we put all together, we shall see the Spirit to be a most excellent bond: in the Trinity it is the communion of the Father and the Son; in Christ it is that which united the two natures, and sanctified the human; in us it is that which unites us to Christ. This is the primary bond between Christ and believers.

Touching this bond, it is first to be noted, that in scripture, not only the graces of the Spirit, but the Spirit itself is said to be communicated to believers. To quote some

⁸ Spiritus Sanctus ineffabilis est quædam Patris Filiique communio. Aust. de Trin. lib. 5. cap. 11. Insinuatur nobis in Patre autoritas, in Filio nativitas, in Spiritu Sancto Patris Filiique communitas, in tribus æqualitas; quod ergo commune est Patri et Filio, per hoc nos voluerunt habere communionem et inter nos et secum; et per illud donum nos colligere in unum, quod ambo habent unum, hoc est, per Spiritum Sanctum, Deum et Dei donum. Aust. de Verb. Domini in Math. Ser. 11.

places for this, ‘The love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us;’ Rom. v. 5. ‘He that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you;’ Rom. viii. 11. ‘As many as are led by the Spirit of God, they are the sons of God,’ ver. 14. ‘The Spirit itself beareth witness with our spirit, that we are the children of God,’ ver. 16. ‘Know ye not, that your body is the temple of the Holy Ghost which is in you?’ 1 Cor. vi. 19. ‘God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father;’ Gal. iv. 6. In these texts two things may be observed: the one is this, the Spirit itself is meant; it is the Spirit itself, which sheds abroad the love of God in the heart, which quickens the mortal body, which leads the sons of God, which beareth witness with our spirit; the text is, *αὐτὸ τὸ πνεῦμα*, ‘the Spirit itself’ in express terms: it is also the Spirit itself, which hath a temple in us, which makes us cry, Abba, Father. The other is this, the Spirit itself is communicated; it is given to us, it dwelleth in us, it leads and acts us, it bears witness with our spirit, it is in us as in its temple, it is

sent forth into our hearts; all which do import communication. Also, we may note as much in that apostolical prayer, ‘The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all, Amen;’ 2 Cor. xiii. 14. Here are all the persons in the Sacred Trinity named; here the Holy Ghost must needs be the Spirit itself; none other but he is capable of being ranked with the Father and the Son: yet there is a *κοινωνία*, a communication of him. Also we may gather the same thing from the promises of the Spirit made by our Saviour, in the xiv, xv, xvi, chapters of St. John; there it is the Spirit itself which is promised; it is the Comforter, the Spirit of truth; it is that Spirit, which proceedeth from the Father, which teacheth all things, and bringeth all things to remembrance; which convinceth of sin, and glorifies Christ; which takes the things of Christ, and shews them unto men: all which shew that it is the Spirit itself. Also there it is promised to be communicated; it was to be sent to them, to guide them into all truth, to dwell in them, to be in them, to abide with them for ever; all which do shew a communication of it. When the Greeks

erroneously held, that the Spirit did proceed, not from the Father and the Son, but from the Father only; one argument used against them was this, if the Spirit was sent from the Father and the Son, then it did proceed from both. To this the Greeks replied, that this sending, merely concerned the gifts of the Spirit, not himself: but this is directly contrary to the scope of those chapters in St. John; if the Spirit be sent merely because we have his gifts, then the Father (which we nowhere read,) may be said to be sent, because we have his gifts; when the Scripture saith, that the Son was sent, it was himself, not merely his benefits; in like manner, when it saith, that the Spirit is sent, it is himself, not merely his gifts.

I may here add somewhat out of the Fathers: Ignatius tells them,⁹ that they were blessed, being *θεοφόροι, πνευματοφόροι, ναοφόροι*, such as ‘carried God, the Spirit, a temple within them.’ St. Ambrose saith,¹⁰ that the Holy Spirit dwells in us, as in his temple; ‘Non quasi minister, sed quasi Deus inhabitat; ‘he dwells in us, not as a minister, but as a God.’ St. Austin, speaking of the gift

⁹ Epist. ad Ephes.

¹⁰ De Spir. Sanct. lib. 3. 13.

of the Spirit, saith,¹¹ that God doth not give ‘seipso inferius donum,’ ‘a gift less than himself.’ And again,¹² that the Spirit is ‘donum æquale donanti,’ ‘a gift equal to the giver.’ And in another place,¹³ that the Spirit, ‘seipsum dat sicut Deus,’ ‘gives himself as God.’ St. Bernard hath this passage,¹⁴ ‘Est enim Spiritus ipse indissolubile vinculum Trinitatis, per quem, sicut Pater et Filius unum sunt, sic et nos unum sumus in ipsis;’ ‘the Spirit itself is that indissoluble bond, by which, as the Father and the Son are one, so also are we one in them.’ I might add much more out of the schoolmen, but this may suffice.

It seems by these things to be clear, that the Spirit itself is communicated to believers; nevertheless it is a quære, how, or in what sense the Spirit itself is communicated to them?

In answer to this, I shall first take notice of three memorable expressions in Scripture; that is, the ‘sending of the Spirit,’ the ‘giving of the Spirit,’ the ‘dwelling’ or ‘inhabiting of the Spirit in us.’

The first expression is the ‘sending of the

¹¹ De Fide et Sym. cap. 9.

¹² Euch. cap. 37.

¹³ De Trin. lib. 15. cap. 19.

¹⁴ In Oct. Pasc. Serm. 1.

Spirit;’ it may seem strange, that an Almighty, Allwise, Allpresent Spirit should be sent; but this mission is not ‘per imperium,’ as from one more potent than himself commanding him; he is as high in power and majesty as the other two persons are; it is not ‘per consilium,’ as from one more wise than himself counselling him, he is one of the ‘Domus judicii,’ as some Rabbins call the Trinity; one of the Three who sit in counsel together in heaven: here is no local motion, which cannot be in in an immense one, but an excellent manifestation. The Spirit, as St. Austin observes,¹⁵ ‘illuc mittitur ubi erat,’ ‘is sent thither where it was;’ but being sent, he is there in such sort as he was not; he is present there, ‘novo modo,’ ‘in a new manner,’ where he was not so present; he appears there in gracious operations, where he did not so appear; he is raising up a new creature, or actuating the graces, or letting out his glory in some supernatural work; but this is not all that is in mission; this may be in a coming: the Father is said to ‘come,’ but never said to be ‘sent:’ there is therefore somewhat more in mission. The Spirit doth not only operate, but it ope-

¹⁵ De Trin. lib. 2. cap. 5.

rates ‘secundum originem;’ as he subsists from the Father and the Son, so he operates from them; as he is *τρόπῳ ὑπάρξεως*, ‘in the manner of subsisting,’ so he is *τρόπῳ πράξεως*, ‘in the manner of operating:’ he is therefore said to be sent by the Father and Son, because he subsists and operates from them.

The second expression is the ‘giving of the Spirit.’ This in some respect differs from the former; mission imports a procession of the person sent from the sender; ‘giving’ imports the free bounty of the donor in communicating something. The Spirit did not send himself; for he did not proceed from himself; but he may and doth give himself, because he is ‘sui juris,’ and may communicate himself as he pleaseth. In ‘giving,’ a thing is communicated ‘ad utendum vel fruendum,’ ‘to be used or enjoyed.’ The Spirit is communicated to believers in his graces, and in himself; in his graces he is communicated to be used, in himself he is communicated to be enjoyed; he is now had, as he was not before, in knowledge and love; by these the believer doth in mind and heart possess him, as an object able to make every one, who hath him, happy for ever.

The third expression is the dwelling or inhabiting of the Spirit; he is in believers as in his house or temple; he is there in the tokens of his special presence; the love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance that is there, shew him to be the inhabitant; he hath not a more proper place here below, than a heart furnished with those graces. Also, he is there as an object of inward worship; there is a mind which knows him, a will which subjects to him, a love which embraces him, a fear which reverences him; there, without question, is a sanctuary, a holy place for him; there it is that his honour dwelleth. But I shall here add no more touching this inhabitation; only it must be remembered, that where the Spirit dwells, there the Father and the Son dwell also; the blessed Three are inseparable, one of them cannot be separated from the other; where the Spirit dwells, there dwell also the Father and the Son with him.

Besides these three expressions, there is one more, that is, the 'operation of the Spirit; all these worketh one and the self-same spirit, dividing to every man severally, as he will;' 1 Cor. xii. 11. Touching this,

I shall at present only observe, that this operation doth in several respects fall in with the other three: as it is the operation of the Spirit proceeding from the Father and the Son, so it falls in with mission; as it concerns the using the Spirit in its graces, or enjoying him in himself, it falls in with giving; as it relates to the tokens of his presence, or the inward worship done to him, it falls in with inhabitation.

Further, In answer to the quære, it is to be considered, that there is a double presence of God; one universal in all things, another special in the saints; the first is in respect of his essence, which is immense and every where; the second is in respect of his operations, which are peculiarly here, and not there. Those special operations are not every where, where the essence is, for then there could be no special presence; but the essence is wherever those are, else the universal presence would fail. When Vorstius said, that God was in the saints, ‘*per gratiosam præsentiam*,’ ‘by a gracious presence;’ Piscator notes, that there is another presence, namely, a substantial one; ‘*Operatio Dei a substantia divelli non potest*,’ ‘the operation of God cannot be divided from his

essence.' When Crellius saith, that we live and move, not in the divine substance, but in his virtue and efficacy; the learned Maresius answers him, '*Inepta est oppositio inter virtutem et substantiam, illa hanc præsentem supponit, Deus nusquam operatur nisi essentialiter præsens;*' 'It is a foolish thing to oppose the virtue of God to his substance; that supposeth this present; God no where operates unless he be essentially present.' Thus he. To me it is plain, that wherever there is a work of God, there he is essentially present; for his immensity hath no stint: we cannot say, it goes hither and no further. His power, which reaches every work, is not distinct from his essence, nor can any more reach beyond it, than a thing can exceed itself. These things may give some light to the point in hand. The Spirit is very God; his special presence is not every where, where his essential one is; but his essential presence is every where, where his special one is: his essential presence is that, without which there could be no special one at all; his special presence is that, in which the essential one appears in some excellent operation. When the Spirit is communicated to believers, there is not merely an essential presence,

but an essential presence, and a special operation waiting on it;¹⁶ such as He, who is every where, puts forth no where but in believers; there is not a mere simple presence but an actuous vigorous one, such as discovers itself in excellent supernatural operations; he is not here moving upon the waters to bring forth an outward sensible world; but he is moving upon the heart to bring forth a spiritual one, a glorious new creature, in which more of himself appears than in all other things besides: and when it is brought forth, he sweetly presses in upon it by motions, impulses, and influences, to actuate the holy principles, to make the spicy graces flow out; to quicken, strengthen, and enlarge the soul to every good work; and all this against the bias and contradiction of the corrupt flesh, which, however cross and repugnant it be, is potently overborne and overset by his excellent presence. At last he seals up the believer, marks him out for his own, irradiates him with the beams of his favour, and sheds the sweetness of his incomparable love in his

¹⁶ Est Spiritus Sanctus in regeneratis, non tantum, ut in omnibus rebus, immensitate essentiæ, sed præsentia gratiæ & effectorum. Par. in Rom. cap. 8.

heart; and, which is much to be observed, he doth in all these glorious appearances operate intimately and immediately; he penetrates into the inmost spirit, and is more intimate to it, than that is to itself; he operates not only by an immediation of virtue, but by an immediation of essence; for his virtue is not distinct from his essence: thus there is a communication of the Spirit, an excellent, operative, intimate presence with believers, as if he were a kind of soul to them, to quicken them unto every good work. But, alas! how short are our thoughts in this point! how little a portion of it do we know! The master of the sentences out of St. Chrysostom asserts, that we cannot comprehend how God is every where; much less can we comprehend, how he, who is every where, is in a special manner in believers. I verily think, that those phrases of Scripture, which express the Spirit to be communicated to them, have in them a mystery much deeper than we can dive into; I shall therefore make no further answer to the quære; it is enough for me to say, with Fulgentius,¹⁷ that the inhabitation

¹⁷ De Pers. Christ.

of the Holy Trinity in us, is ‘non localis, sed immensa; non comprehensibilis cogitatione, sed venerabilis fide:’ ‘not local, but immense; not comprehensible in thought, but venerable in faith.’ I conclude with that of Zanchy,¹⁸ ‘Spiritus sanctus, quia immensus est, ideo ubique est; maxime in omnibus fidelibus, speciali quodam, sed incomprehensibili modo.’ ‘The Holy Spirit, because he is immense, therefore he is every where; most of all, he is in all the faithful after a certain, special, but incomprehensible manner.’

The next thing, which comes to be considered in this discourse, is the operations of the Spirit. I touched upon this before, but now I will speak a little more to it. It is true, these operations being among the *opera ad extra* are common to the whole Trinity, yet in Scripture they are in a peculiar manner attributed to the Spirit; the reason of which is, because of that order which is among the persons in the sacred Trinity: the Father is of himself, ‘fons Deitatis,’ ‘the fountain of the Deity;’ the Son is from the Father, ‘lumen de lumine,’ ‘light of light;’ the Holy Spirit is from the Father and the

¹⁸ De Trib. El. lib. 4. cap. 1.

Son; he proceeds by an eternal spiration from both of them. And as is the order of subsisting, so is the order of operating; the Father operates from himself; the Son from the Father; the Holy Spirit from both: hence in the three great works of God,—creation, which is the first rise of things out of nothing, is in a special manner attributed to the Father; redemption, which helps up a poor fallen creature, is in a special manner attributed to the Son; sanctification, which perfects the redeemed, is in a special manner attributed to the Holy Spirit. Hence, in the great work of salvation, the Father laid the counsel and platform of it; the Son carries on the work in a middle mediating way; the Holy Spirit, according to his place, in order consummates it by working faith, and all other graces: but this is only by the way. In treating of these operations, I shall note two things; that is, what is in them of respect to union with Christ, and what is in them of respect to the inhabitation of the Spirit; or, which is all one, to the inhabitation of the whole Sacred Trinity.

The first operation of the Spirit in believers, is this; He forms all holy graces in them; he draws the very picture of Christ

upon them, in humility, love, meekness, mercy, goodness, heavenliness, patience. This operation is requisite upon a double account : one, that Christ may have a seed ; the Father promised him a seed ; he himself merited one ; yet a seed he could not have, unless the Spirit did work these graces, which make us to bear a resemblance of him. Another, that God might have a temple : under the Old Testament he had an outward temple, but even then he would have an inward one, a sanctuary in the heart ; under the New Testament he had a temple in the human nature of Christ ; but even in that he aimed to have a tabernacle in men : but this could not be, unless the Spirit did come and turn the heart into a holy place for him.

As touching this operation, the holy graces may be considered under a double notion ; either as they make us to have one common nature with Christ ; and thus they import union with him : or else as they are tokens of the divine presence ; and thus they import the inhabitation of God in us.

These graces make us to have one common nature with Christ ; and thus they import union with him. There is, as the learned

Camero observes, a double union, one ‘*ab uno communi simpliciter*,’ ‘from one common nature simply considered:’ thus all men are united, there being one human nature in them: another ‘*ab uno communicato*,’ ‘from one nature communicated:’ thus a father and a son are united, the son having the same nature communicated from the father. To apply this distinction:—First, believers have one common human nature with Christ; not only in that large sense, in which all men have the same nature with him; but in a more strict sense peculiar to believers only. ‘He that sanctifieth, and they who are sanctified, are all of one;’ Heb. ii. 11. ἐξ ἑνός, ‘of one,’ not of one God: so angels also are not of one Adam: so wicked men also are, but of one nature and condition. Christ hath a human nature sanctified by the Spirit, and so have believers: this is one peculiar thing in which he and they meet; there is no other holy flesh in all the world, but what is in him and them: this tells us, that they are so united to him in one common nature, as no other creature in heaven or earth is. Angels are not so; they are holy but not flesh; unregenerate men are not so, they are flesh, but not holy; believers only have, as

Christ hath, a human nature sanctified by the Spirit. Further, which advances the union, they have this sanctified nature from him; 'we are members of his body, of his flesh, and of his bones;' Eph. v. 30. In this sanctified nature there are two things; a carnal substance, and a holy quality: as to the carnal substance, he is of 'our flesh, and of our bones;' he did partake of flesh and blood with us: as to the holy quality, we are of 'his flesh, and of his bones;' by him we are partakers of the divine nature: thus believers are joined to him, as to the fountain of their sanctity; their holy graces all hang upon him, as beams upon the sun. If the children of Reuben and Gad had been asked, What part have you in the Lord? they would have shewed the pattern of the altar. If believers be asked, what part have you in Christ? they can shew forth their holy graces. These are copies drawn after him the great sampler of holiness; nay, they are drawn by him, by the finger of his own Spirit.

Again, these graces are tokens of the divine presence, and so impart the inhabitation of God in us. These are tokens of the divine presence. When nature exceeds

itself, and rises above its own level, as the sea did, when the waters were as a wall to Israel on both hands, it is a sure sign that God is there. When poor lapsed men are lifted up above their natural self, and elevated into a divine life (as it always is, when the holy graces are wrought in them,) it is a sure sign that God is there of a truth; human nature cannot of itself ascend into the sphere of grace, only a supernatural power can do such a thing. These graces are such tokens of presence, that, wherever they are, there God doth inhabit. In the old temple there were divers tokens of presence; such as the Urim and Thummim; the ark with the tables in it; the lamps, the fire from heaven, and the Holy of Holies were. Hence it is said that God did dwell in it. But in believers there are better tokens of presence than those; if we look to the intrinsical value of things, the breastplate of faith and love is before the Urim and Thummim: the law in the heart exceeds the tables in the ark; an illuminated mind is more excellent than outward lamps; a holy ardour of affections, is more valuable than the fire from heaven; a pure heart is above any outward oracle. Those tokens in the temple were ma-

terial things, akin in the matter of them to this lower world; the sanctuary itself was but a worldly sanctuary; but these graces are spiritual things, their birth are as high as heaven: believers, in whom they are, are *οἶκος πνευματικὸς*, ‘a spiritual house’ for God to dwell in. Those were typical tokens, made such by mere institution, without which they would be but as other parts of matter; but these are real tokens, in their own nature bearing the very image and remembrance of God himself; where these are, there God dwells in an eminent manner: the Shechinah, or habitation of God in the saints, is a middle thing, between the hypostatical dwelling of the Godhead in Christ, and the typical dwelling of it in the temple; it is much higher than all types and shadows; and in excellency next unto God in the flesh.

The next operation of the Spirit in believers, is this: he actuates their holy graces; he moves the new creature by divine influences: there is an effectual working in every part of it: love in the Spirit, as it is said, Col. i. 8. and other graces in the Spirit: all of them go forth in the power of that Spirit which formed them at first.

As touching this operation, the Spirit may

be considered either as the principle and first mover that actuates these graces; and this speaks union with Christ: or else as the *terminus* or ultimate object of these graces actuated; and this speaks the inhabitation of God in us.

The Spirit is the principle or first mover that actuates these graces: and this speaks union with Christ; the Spirit, which is upon him, falls down upon believers to actuate the graces in them; believers are all one body, and, as one body, they have one spirit in them from Christ the head; they are ‘all one new man in Christ;’ Eph. ii. 15. Though the apostle there speak of Jews and Gentiles, yet he saith not, one people; but, which is more emphatical, ‘one new man in Christ:’ they are one new man, because, as one man, they are acted by one spirit; they are one new man in Christ, because the Holy Spirit, which is upon him, is that one Spirit which acts them; the Sons of God, *ἀγνοῦται*, ‘are acted by the Spirit;’ Rom. viii. 14. That Spirit, which anointed the human nature of Christ the natural Son, falls down upon the adopted ones, to act and move them: actuation by one spirit proves, that they are in intimate union with him; that they are

indeed mystical parts and members of him, who acts and moves them by his own Spirit. This may be illustrated by that in the first chapter of Ezekiel, when the wheels went as the living creatures did, and were lifted up as they were; it was plain, that there were some invisible bands between them; 'the spirit of the living creature was in the wheels;' ver. 21. In like manner, when believers shew forth the virtues of Christ, and walk as he walked; it is very plain, that they are in near conjunction with him; the Spirit doth act them in ways of conformity to him, who as a head is joined unto them. That phrase, of 'walking in Christ,' Col. ii. 6. points out a walking not merely after his pattern and command, but in his power and spirit, as becomes those who have received him, and are united to him.

Again, The Spirit is the *terminus*, or ultimate object of these graces actuated: and this speaks the inhabitation of God in us. As these graces come from God as the fountain, so they terminate in him as the ultimate object. Holy fear terminates in his majesty and greatness. Faith terminates in his truth and mercy. Love terminates in his goodness and excellency. Every grace

moves to him as its great centre. Where these graces are actuated, there an honour, an inward worship is done to him; where that is in truth, there he hath a temple in the heart, and objectively dwells there as in a holy place. Hence Aquinas saith,¹⁹ that God is in the saints, ‘sicut cognitum in cognoscente, et amatum in amante;’ ‘as an object known is in the knower, and an object loved is in the lover;’ by knowledge and love a man ‘attingit ad ipsum Deum,’ ‘reaches to God himself;’ his heart becomes a sanctuary for the Holy One. This is that inward temple which the primitive christians gloried in. When pagans objected against them, that they had no temples, no altars, no sacrifices; they made this answer, that they had all within, in themselves, in mental consecrations, in a pure mind and heart.²⁰ What was said of the temple, that may be said of a pious soul; there is God’s name; there he is consecrated and sanctified; there he dwells as in a sanctuary or holy place.

The next operation of the Spirit in be-

Par. I. quest. 43. art. 3.

²⁰ Nonne melius in nostra dedicandus est mente? in nostro imo consecrandus est pectore? ...litabilis hostia bonus animus, pura mens, sincera conscientia. Min. Fel.

lievers, is this: He preserves believers in their spiritual being; he bears up their graces by continual influences, that they fail not in the way to heaven.

As touching this operation, believers are preserved either as members of Christ; and this shews union: or as temples of God, and this shews inhabitation.

Believers are preserved as members of Christ; and this shews union. Adam fell, angels fell, but believers are preserved; in themselves they are but poor weak creatures; without are temptations, within corruptions; yet they stand: there is but a little oil in the cruse; a small stock of grace in the heart, yet it fails not; they have many wants, yet never become bankrupt. This tells us, that they are not alone, but in union with Christ; they are, what angels and Adam in innocency were not, joined to a Mediator mighty to save: weakness here is in conjunction with power; power is made perfect in weakness; there is in them one greater than he that is in the world; nay, than the corruption in the heart; their little stock of grace depends upon infinite treasures; their many wants are supplied out of infinite fullness: this preservation declares union.

Again, believers are preserved as temples of God: and this shews inhabitation; they are in the midst of winds, storms, temptations, corruptions, wants, weaknesses, yet they fall not: this tells us, that God hath a temple in them; the inhabitant bears them up; he is in the midst of them; they shall not be moved; his eyes and his heart are upon them to protect them; he will not suffer his habitation to be blown down in a storm, or to be undermined by sin and Satan, or to run to ruin through want or weakness: this preservation declares inhabitation.

The last operation of the Spirit in believers, is this: He seals up believers; he witnesses their adoption; he sheds abroad the love of God in their hearts. I instance in this, not that it is so in all believers, but that it is so in some.

As touching this operation, these favours are afforded to believers either as members of Christ; and this imports union: or as temples of the Holy Ghost; and this imports inhabitation.

These favours are afforded to them as members of Christ; and this imports union. 'After that he believed, ye were sealed with

the Holy Spirit of promise;’ Eph. i. 13. First there is faith, and then sealing; first men are members of Christ, and then they are irradiated with the beams of divine favour: there are great favours promised to God’s people; he dwells in the humble; he is seen in the pure heart; his secret is with them that fear him; his countenance doth behold the upright: but all these favours are communicated to them as members of Christ. It is true, the graces, to which these promises are made, are in their own nature and intrinsical goodness grateful and acceptable unto God; but, because they are defective and dwelling under the same roof with inherent corruption, which taints and soils them in their going forth into act, therefore they are favoured and accepted in us as being members of Christ; and having an interest in his glorious satisfaction, which is able to cover all our spots and imperfections; it is Christ that is, *ὁ υἱὸς, ὁ ἀγαπητὸς*, (the article is doubled,) ‘that Son, that beloved,’ in whom the Father is infinitely pleased; we are beloved only as parts of him.

Again, These favours are afforded to them as temples of the Holy Ghost; and this im-

ports inhabitation. In the outward temple God did make himself known, much more doth he do so in the inward sanctuary; I mean, in a pure heart: there he sheds abroad his love, and lets out his glory; there he dwells, and walks as in a place of pleasure and delight.

Thus much touching the other bond of union, viz. the Holy Spirit.

To shut up this chapter, the order of things touching this union stands thus. It was the great design of God to raise up a church to himself out of the ruins of the fall; his heart was more set upon this than upon all the world besides. To promote this, the son of God leaves his Father's bosom, and comes down into our flesh; in it he satisfied justice, and merited to have a body gathered in, and anointed with that Holy Spirit, which operated in the uniting and sanctifying of his own human nature. Upon account of this satisfaction and merit, the Holy Spirit comes down, and not only proposes the gospel to men, but operates in them first faith, the grace of union; and then, in a second instant of nature, all other graces which may make them meet members

of Christ, and temples of the Holy Ghost. And after this is done, he carries on the work by continual influences upon believers, quickening and preserving their graces, dwelling in them, and manifesting himself to them.

CHAP. VII.

The seals of the Mystical Union are Baptism and the Lord's Supper.

Baptism is a seal of union, not to all, but to believers. Some infants are in their infancy in union with Christ ; some come to it afterwards ; some never attain to it. The Lord's Supper is a seal to confirm and exhibit Christ to us. The presence of Christ in the Eucharist is not a corporal one. The bread and wine are not (as the Papists say) turned into his body and blood. His body and blood are not (as the Lutherans say) in, with, and under the bread and wine. The presence of Christ is spiritual. He is present objectively to our faith, and virtually in the communicated Spirit. Also the eating of Christ is not oral, but spiritual.

HAVING treated of the bonds of this union, I now proceed to the seals of it, baptism and the Lord's supper. Baptism is the sacrament of initiation ; the supper, is the sacrament of nutrition. Baptism is the first entrance into God's family ; the supper, is the spiritual banquet, unto which the baptized, after washing, pass to feed upon Christ there : both of them are seals of union with him.

Baptism is not, as the Socinians would have it to be, a *nude* rite, but an obsignative one ; it is not a mere picture of spiritual

grace, but a seal of it. Circumcision was a seal of the righteousness of faith; baptism, which succeeds in the room of it, can be no less. In man there is a body and a soul: to answer both, there is in baptism an outward part and an inward one; the outward part is water, which cleanses the body; the inward part is Christ, who by his blood and Spirit cleanses the soul: in both cleansings union is requisite.¹ Water, unless applied, cleanses not the body; Christ, unless applied, cleanses not the soul. Where baptism is in the right use, there is a seal of union with Christ, who communicates the spiritual cleansing to those who are in him as parts of his mystical body. Hence are those phrases in scripture touching baptized persons: They are ‘baptized into Christ;’ Rom. vi. 3. So united to him, as to be in him: they are ‘baptized into one body;’ 1 Cor. xii. 13. So united to him, as to be parts of his mystical body: they have ‘put on Christ;’ Gal. iii. 27. So united to him, as a man is to a garment: his satisfaction covers them, his Spirit adorns them with holy graces; they are in baptism ‘buried with

¹ Διτῶν δὲ ὄντων ἡμῶν, ἐκ Ψυχῆς, λέγω, καὶ σώματος, καὶ τῆς μὲν ὁρατῆς, τῆς δὲ ἀοράτου φύσεως, διτλῇ καὶ ἡ κάθαρσις, δι’ ὕδατος δὲ, φήμι, καὶ πνεύματος. Nazian.

him,' and 'risen with him;' Col. ii. 12. So united to him, that they have the power of his death in mortification, and the power of his resurrection in a divine life; the one is notably adumbrated in the baptismal immersion into the water; the other in the education out of it: thus baptism is a seal to confirm Christ with his benefits to us. But this is not all: it is also a seal to convey him with his benefits to us. Hence, in Scripture, it is 'for the remission of sins;' Acts ii. 38. It is 'the laver of regeneration;' Tit. iii. 5. Hence in the Fathers it is called the investiture of Christianity, the genital water, the spiritual nativity, the divine generation, with the like; which import, that it is a sacred medium, by which divine grace is communicated to us; only it is to be remembered, that baptism doth not this 'ex opere operato,' 'out of the work done;' it is not the physical cause of grace, but the moral. It is idolatry to imagine, that a mere creature should physically, by its own intrinsical virtue, cause such a thing as regeneration, which is only proper for God to do: we are all apt to be led by sense rather than by faith; we had much rather have grace inclosed in a visible element, than be in a dependance upon God

for it. But grace is not in baptism as wine is in a vessel; it is not insistent in the water, but assistant; it lodges not by the way in the element, but comes immediately from the eternal fountain. In the right use of baptism, it never is wanting; but, as St. Jerom hath it,² ‘Homo tantum aquam tribuit, Deus autem Spiritum Sanctum;’ ‘man only gives the water, God gives the Holy Ghost.’

Baptism is a seal of union with Christ; only the quere is, to whom it is so? In answer to this, I shall speak a little; first, touching the baptism of adult persons, then touching the baptism of infants.

As touching the adult: baptism is a seal of union not to all, but to believers only. Bonaventure saith,³ that faith is necessary in all sacraments, especially in baptism: ‘Quoniam baptismus est janua sacramentorum, sicut fides est janua virtutum;’ ‘because baptism is the gate of sacraments, as faith is the gate of virtues.’ Baptism is the seal of the covenant, therefore it appertains to those who by faith are within it. It is clear in Scripture, that faith is pre-required to baptism: ‘They that gladly received the word,

² In Esaia. cap. 4.

³ In Sent. lib. 4. c. 3. qu. 3.

were baptized ;' Acts ii. 41. 'When they believed Philip, they were baptized ;' Acts viii. 12. 'If thou believest with all thine heart, thou mayest,' saith Philip to the Eunuch ; Acts viii. 37. Anciently, before baptism, interrogatories were put unto the person to be baptized, and answers made by him in this manner : 'Renuncias Satanæ?—Renuncio. Credis in Christum?—Credo.' 'Dost thou renounce Satan?—I renounce him. Dost thou believe in Christ?—I believe.' Hence Tertulian saith,⁴ 'Anima non lavatione, sed responsione sanctitur :' 'the soul is established, not by washing, but by answering.' In the due use of sacraments there must be a hand on both sides ; 'manus Dei offerentis,' 'the hand of God offering ;' and 'manus fidei accipientis,' 'the hand of faith receiving :' though a sacrament hath its essential integrity, though there be a real offer on God's part, yet without a receiving-faith, there is 'sacramentum sine re,' 'a sign without grace.' Were faith always present, the grace as well as the sign would ever be communicated ; but faith being absent, nothing but the mere sign passes to the receiver. Hence

⁴ De Resur.

the Scripture distinguisheth, touching circumcision, between that in the flesh, and that in the heart; Rom. ii. 28, 29. and touching baptism, between the putting away the filth of the flesh, and the answer of a good conscience towards God; 1 Pet. iii. 21. The house of Israel was not, as other nations, uncircumcised in flesh, yet were they uncircumcised in heart; Jer. ix. 26. Simon Magus was baptized with water, but not with the Holy Ghost; for he was in the gall of bitterness; Acts viii. 13, 23. Believers are the men to whom baptism is a seal of union; they are in truth baptized into Christ and into one body, while others are so in shew and appearance only; they do indeed put on Christ, while others, as St. Austin speaks,⁵ put him on, only ‘*usque ad sacramenti perceptionem, non usque ad vitæ sanctificationem,*’ ‘unto a perception of the sacrament, not unto sanctification of life.’ They are buried with Christ, and risen with him; feeling his death in their mortification, his resurrection in their divine life. Baptism is for the remission of sins, but it is to those who by faith are capable of it; it is a laver of regeneration, as the gospel is the power

⁵ Contr. Don. lib. 5. cap. 24.

of God to salvation, not to all, but to believers.

As touching infants, the learned professors of Leyden require faith, not only in the adult, but in infants too, in order to baptism.⁶ Infants may be put into three ranks: some infants are in their infancy in union with Christ; they have faith in the seed, though not in the fruit; grace in the gift, though not in the use; they have the Spirit dwelling in them, and are a part of his temple, though they know him not.⁷ Neither needs this seem strange: it is very reasonable to believe, that a supernatural power may do as much as a natural one; the image of God, which, if Adam had stood, would have passed to infants by natural generation, may well be derived to them by spiritual regeneration. It is granted on all hands, that some infants at least enter into life eternal. But what? Do they do so unjustified, unsanctified? Surely no: in heaven there is not so much as the guilt of one unremitted sin; those infants who go thither must be justified; if they be justified, they must have faith and sanctification; faith, because justification is by it.

⁶ Synops. Theo. de Baptismo. . . . ⁷ Aust. Epist. 57.

The Scripture knows not two ways of justification, one by faith, another without it; sanctification, because justification is never separate from it: 'But ye are sanctified, but ye are justified,' saith the Apostle, 1 Cor. vi. 11. These twins of grace can never be parted; where the justifying blood is sprinkled, there the sanctifying spirit is communicated; where the binding guilt of sin is dissolved, there the polluting spot is done away: both are to be found in those infants that are saved. Hence the Fathers in the Milenitan council, can. 2. do say, that infants are baptized, '*in peccatorum remissionem, ut in eis regeneratione mundetur, quod generatione traxerunt,*' 'for the remission of sin, that that in them may be cleansed in regeneration which they drew in generation.' Here they mention both remission and regeneration in them. Again, in heaven there is not, there cannot be, the least spot of pollution. Infants, which go thither, must be sanctified; without the new birth there is no entry; Joh. iii. 5. Without holiness, no seeing of God; Heb. xii. 14. Hence it appears that infants have sanctifying graces; to these baptism doth immediately seal union.

Some infants, though baptized, are not

in their infancy in union with Christ; but the work of grace comes afterwards; both baptisms are not always together; the Spirit doth not always cleanse in the same moment as the water doth: the virtue of baptism is not always immediately, but it follows us, as the waters of the rock did the Israelites; in some the effect is earlier, in some later; these infants are sealed from the moment of faith, not of baptism; their baptism doth point at a future union, but it seals not an actual one where it is not, but where it is.

Some infants, though baptized, never are in union with Christ. Some divines conceive that all baptized infants are regenerate; but common observation opposes this: multitudes there are of infants baptized, who at years of understanding shew forth nothing at all of a divine principle; reason and will appear, but nothing of grace. It may be reasonably expected in regenerate persons, that the seed of God should spring up, that the supernatural principles should come forth into act, in some measure; but when there is no print or footstep of grace, no dye or tincture of it in the life, it cannot well be imagined, that there is any such thing as

regeneration in them: to such infants as these, baptism doth not seal union. I conclude with the learned Bishop Abbot,⁸ ‘ In Christo baptizantur omnes qui baptizati sunt; in Christum non baptizantur, nisi qui transeunt in Christum, corpusque ejus et membra fiunt.’ ‘ All that are baptized, are baptized in Christ; but none are baptized into Christ, but those who pass into him, and are made his body and members.’

The other seal is that of the Lord’s Supper; here bread and wine stand before our senses; and Christ with his body and blood stand before our faith, as if he were crucified among us. The seventh general council at Constantinople, who beat down all other images, saith of this sacrament, that it is ‘ Vera Christi Imago,’ the ‘ true crucifix or image of Christ;’ nay, it is more than a mere image, it is a seal to confirm and exhibit Christ with his benefits unto us. ‘ The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread, which we break, is it not the communion of the body of Christ?’ 1 Cor. x. 16. Upon these words Theophylact observes,

⁸ In Thoms. Diatr. cap. 7.

that the apostle did not say, μετοχή, a participation; but κοινωνία, a communion, that he might declare something more excellent, namely, a very high union. In this ordinance we eat the flesh and drink the blood of Christ; we dwell in him and he in us; a very intimate union there is between him and us; only it must be remembered, that union is not sealed to all, but to believers: faith is requisite, that we may partake not merely of the outward elements, but of Christ himself. This appears in 1 Cor. xi. in these words, ‘Take, eat, this is my body; drink, this is the new testament in my blood,’ ver. 24, 25. There is an express command to feed on the elements; and an implied one, to feed on Christ; all receivers can do the first, but only believers can do the second: what we do in this ordinance, we are to do in remembrance of Christ, ver. 24, 25. Not only in an historical remembrance which is common to all receivers; but in a fiducial one, which is proper to believers. The unworthy receiver doth not discern the Lord’s body, ver. 29. but believers have a spiritual eye for it; to them Christ is communicated. Others have the elements only, ‘panem Domini, non panem Dominum;’

‘ the bread of the Lord, not the bread the Lord.’ Were I for transubstantiation at all, I should think it reasonable to be of their mind, who, as Bellarmine relates,⁹ held, that only that part of the bread, which the pious receive, was turned into the body of Christ: it is to me without doubt, that impious men do not receive it or feed upon it. Our Saviour saith, ‘ He that eateth my flesh, and drinketh my blood, hath eternal life;’ Joh. vi. 54. Hence that of St. Ambrose;¹⁰ ‘ Hic est panis vitæ; qui ergo vitam manducat, mori non potest;’ ‘ he is the bread of life; he therefore, who eats life, cannot die;’ impious men, who eat him not, die eternally.

The great thing in this sacrament is the eating of Christ; eating cannot be of a thing absent; it is an unmoveable axiom, that which is eaten must be someway present. I shall, therefore, first discourse touching the presence of Christ in the sacrament, and then speak touching the eating of him. The Papists and Lutherans do both assert a corporal presence of the body and blood of Christ in the eucharist, but upon

⁹ De Euch. lib. 3. cap. 11. ¹⁰ In Psal. 118. Ser. 18.

different grounds; the one upon account of a transubstantiation of elements; the other upon account of an ubiquity communicated to the human nature of Christ.

The Papists assert such a presence upon account of a transubstantiation of elements; they explain it thus: those words, ‘This is my body, this is my blood,’ are consecratory and operative; by virtue of them, and in the last instant of pronouncing them, the bread and wine are turned into the body and blood of Christ; the substance of the bread and wine remains no longer; but under the accidents thereof, are the very body and blood of Christ.

In answer to this, I shall consider the words, ‘this is my body;’ ‘this’ is the subject, ‘is’ the copula, ‘my body’ the predicate; touching the predicate, it is on all hands granted to be the body of Christ; the only question is in the two other.

The word ‘this’ imports clearly the bread; this appears by the precedent words: ‘And he took bread, and gave thanks, and brake it, and gave unto them, saying, this is my body;’ Luke xxii. 19. What did he say was his body, but that which he gave to his disciples? what did he give unto them, but

what he brake? what brake he, but what he took? And doth not the text expressly say, that he took bread? Of the bread therefore he said, this is my body; the order of the words shews it to be bread; this will more appear if we compare these words, 'this is my body,' with those which are a fair commentary on them, 'The bread which we break, is it not the communion of the body of Christ?' 1 Cor. x. 16. In the one we have the word 'this' in the other the 'bread' in express terms; in the one we have the 'body of Christ' in the other the 'communion of it:' in both, 'bread' is the thing spoken of, as a thing distinct from the 'body,' of which it is the 'communion.' If the word 'this' be not bread, what can we make of it? Is it the accidents of the bread? The Greek word, *τέτο*, imports not accidents, but a substance; accidents are not a body, neither are these converted, but remain. Is it the body of Christ? That is not in the Eucharist till all the words be uttered; it is not there at the pronouncing of the first word 'this'; the proposition is not identical, the words run not thus, my body is my body; neither, if they did, could they any more work a conversion, than a thing can be turned into

itself. Is it a ‘*substantia vaga*,’ ‘an indefinite substance,’ such as is neither bread, nor the body of Christ? This is such a vagrant, that all the world knows not where to find it: Christ did not take, bless, break, give an indefinite substance, but the bread: it remains, therefore, that the bread is the thing pointed at. The words in effect are thus: the bread is the body of Christ; and then, as Bellarmin himself confesseth,¹¹ the words must be taken tropically, or else they are plainly absurd and impossible.

The copula ‘is’ doth in propositions import such a conjunction, as the subject and predicate coupled together are capable of; when it stands between the sign and the thing signified, it is not to be taken essentially, but significatively; the sign is not the very thing, but a sign. In scripture we read not of a sign turned into the thing signified, but we ordinarily find the name of the thing signified given to the sign: ‘Circumcision is the covenant;’ Gen. xvii. 10. That is, a sign of it, as the next verse tell us; ‘The Lamb is the passover;’ Exod. xii. 11. that is, a sign of it. The cup, that is, the

¹¹ De Euch. lib. I. cap. I.

wine in it, is the 'New Testament;' 1 Cor. xi. 25. that is, it is sacramentally such: after the same manner the bread is the body of Christ; that is, it is significatively such: this is the plain natural interpretation of the words. Hence in the ancient Fathers, the bread is called the figure, memorial, symbol, image, type, sign, similitude of Christ's body.¹² It is the excellent observation of St. Austin,¹³ that sacraments should not be sacraments, unless they did resemble the things signified; and for that resemblance they do often bear the names of the things themselves: '*Secundum quendam modum sacramentum corporis Christi corpus Christi est, sacramentum sanguinis Christi sanguis Christi est;*' 'after a certain manner the sacrament of Christ's body is his body, the sacrament of his blood is his blood:' the bread and wine are figuratively and sacramentally such.

Two things may be noted touching the doctrine of transubstantiation.

The one is this; it is a doctrine cross to the description of the Eucharist which we have in 1 Cor. 11. The bread was not blessed that

¹² Usher. Ans. to a Jes. p. 61.

¹³ Epist. 23.

it might be destroyed ; nor given to be eaten, that it might cease to be before it was eaten. Never did God put forth his miraculous power to make his command impossible, such as the eating of bread, which is not, must needs be. In those words, ‘ this is my body,’ in which, if in any, transubstantiation may be found, there is no imperative word, no mention at all of conversion, which yet, being a very wonderful thing, would in all reason, if it were true, be fully opened : it is not only said, ‘ this is my body,’ but it is added ‘ which is broken for you ; this do in remembrance of me,’ In the Eucharist Christ’s body is not considered as a glorious body, but as broken and crucified ; neither is there only his body, but the memorial of it ; and how should there be a conversion of the bread into the body ? A conversion of it into the glorious body, doth not suit with the Sacrament ; a conversion of it into a broken crucified body, doth not suit with a state of glory ; or, if there were a conversion, how should there be a memorial ? The bread, which is not, cannot be a memorial of the body, neither can the body be a memorial of itself : after all, it is no less than three times called bread, to

assure us, that it is bread after consecration, as well as before.

The other is this : it is a doctrine attended with very great absurdities ; it puts things into such a posture as here follows.

Here is a sacrament without a sign. It is essential to a sacrament, that there be an earthly part as well as a heavenly ; somewhat for the body, as well as for the soul : but here is a sacrament of mere accidents ; no bread, no wine, to figure out the body and blood of Christ ; no corporal nourishment to signify a spiritual one.

Here are accidents without a subject ; the bread vanisheth, but the accidents remain and face our senses, yet they stand all alone without a substance to inhere in ; under their roof is no less than the body of Christ, yet they lean upon nothing.

Here is a thing made, which before was made ; which is all one, as if a father should beget a son already begotten, or an architect build a house already built ; the body of Christ, which was before the conversion, is produced by turning the bread into it ; he that was conceived by the Holy Ghost, and born of the Virgin, is made again by pronouncing a few words ; to make that which is

made is impossible. Bellarmin to salve this, saith,¹⁴ that it is not ‘*conversio productiva, sed adductiva* ;’ which distinction overturns itself. If it be only adductive, it is no conversion ; if Christ had only destroyed the substance of the water, and set wine, that was extant before, in the room of it, there had been no conversion ; no more is there, if the bread cease to be ; and the body of Christ, that was before in being, came in the room of it : here is no transubstantiation, but translocation only.

Here is a body in many places ; the body of Christ is entire in heaven ; it is also entire in the Eucharist ; it is therefore above itself, below itself, at a distance from itself : all which are impossible.

Here is a mistake of the senses ; the bread appears to be bread, it looks, touches, smells, tastes like bread, yet it is not so ; in other things our senses are right, but in the Eucharist (in which the design is by sense to lead our faith to spiritual objects) they are in a fatal error, much less tolerable than if there were a mistake about other objects ; it being, not in a thing merely natural or spe-

¹⁴ De Euch. lib. 3. 12.

culative, but in a sacred or practical sign ordained on purpose to figure out and exhibit Christ unto us. Thus much touching the doctrine of the Papists in this point.

The Lutherans assert a corporal presence upon account of an ubiquity in Christ's human nature; they explain themselves more fully thus:—Two things may be noted touching this presence, the will of Christ, and his power. Touching his will, it appears in the words of institution, 'This is my body;' that is, in, with, and under this bread is my body; this is τὸ ῥητὸν, the literal sense of it. Touching his power to do it, they say, there is an hypostatical union of the divine and human natures in Christ; his hypostasis is communicated to the human nature, therefore so are the divine properties, such as immensity is; he sits in the human nature at the right hand of God; and that right hand is every where. The union of the two natures is inseparable; therefore where his Deity is, there is his humanity; he is every where God incarnate, therefore nowhere excarnate, or out of the flesh.

In answer unto this, I shall offer some things.

As touching the will of Christ, expressed

in those words, 'This is my body.' The Lutherans seem to stand for the τὸ ῥητὸν, the letter of the text; but their interpretation is not a literal one. 'This' is not properly 'in, with, and under this' in propriety. 'This is my body' is one thing, 'in, with, and under, This is my body,' is another; neither is their interpretation true. Baptism is a sacrament of the New Testament as well as the Lord's Supper; as in the one, the blood of Christ is not in, with, and under the water; so in the other, the body is not in, with, and under the bread; the reason is alike in both sacraments. If in the Eucharist the body be in, with, and under the bread, then the blood is in, with, and under the wine; consequently the blood is separate from the body. There is put upon Christ now in glory, not to say, a second passion, but as many passions as there are Eucharists. It is not easy to imagine how the bread should be broken, and the body under it not be so; or how the body should be broken on earth, and at the same time glorious in heaven; or how the same body at the same instant can be present in as many distant places as there are Eucharists in the world; or, if such a presence might be, how the

body could be finite, or indeed a body. All which strange riddles the Lutherans must maintain, to make good their opinion.

As touching the power of Christ to do it, the particulars must be considered.

First, The hypostasis is communicated to the human nature; therefore so are the divine properties; such as immensity is. I answer, with the learned Baronius,¹⁵ the hypostasis of the Word is communicated to the human nature; not ‘inhæsiuè’ or ‘denominatiuè,’ but ‘sustentatiuè:’ the human nature of Christ is not a person; it may no more be called a person, than Christ may have two persons; it doth not subsist, but exist in the person of the Word; there is no personality in it, but it is received and taken into the person of the Word, and the person of the Word doth stay and sustain it. Hence it is evident, that the hypostasis not being communicated to the human nature inhesively or denominatively, the divine properties are not so communicated to it, neither is there any immensity therein. It is true, from the hypostatical union of the divine and human natures in Christ, there doth issue a *κοινωνία*

¹⁵ Theol. Ancil. 51.

ἰδιωμάτων, ‘a communication of properties;’ the properties of both natures are truly and really attributed to the person; the person subsists in both natures; both natures are united together in the person: but the properties of the divine nature are not communicated to the human; for then the human should be not immense only, but infinite and eternal, nay, God himself: because the divine properties are all one with the divine essence.

The second thing is, Christ in his human nature sits at God’s right hand, and that right hand is every where. I answer: This argument supposes, that the body of Christ is as the right hand of God is, which is utterly untrue: the right hand of God is incorporeal; is the body of Christ so? or can it be so, and not cease to be a body? The right hand of God is infinite; is the human nature of Christ so? or can it be so, and not become a God? In like manner, the right hand is every where; must the human nature be so too? Scripture opposes it in those very texts which mention Christ’s session. Christ sits at the right hand of God; but where? It is ἐν τοῖς ἐπερانیοις, ‘in heavenly places;’ Eph. i. 20. ἐν ὑψηλοῖς, ‘in the high places;’ Heb. i. 3.

ἐν τοῖς ἑρανοῖς, ‘in the heavens;’ Heb. viii. 1. The session therefore notes out his state of glory in heaven, not his universal presence. The apostle tells the Colossians, that ‘Christ sits on the right hand of God;’ and from thence presses them to ‘set their affections on things above, not on things on the earth;’ Col. iii. 1, 2. But if the session note an universal presence, the apostle’s exhortation vanishes into nothing. ‘Stephen looked up, and saw the heavens opened, and Jesus standing at the right hand of God;’ Acts vii. 55, 56. But if the being at the right hand did point out an universal presence, what needed any looking up, or opening of heaven to see him, who in his human nature is every where? Again, if the ubiquity of Christ’s human nature be from his session, then it is not from the hypostatical union, which was long before in the first moment of his incarnation; or if it be from the hypostatical union, then it is not from the session, which was after his passion and resurrection.

The next thing is, the union of the two natures in Christ is inseparable; therefore where his Deity is, there is his humanity. I answer: There may be an union, and yet the united may not co-exist in all places;

a star is united to its orb, yet the orb is where the star is not : the human nature of Christ is united to the divine, yet the divine nature is where the human is not ; the reason is evident ; where the united are equal, there may be a full co-existence in place ; but where they are unequal, as the two natures in Christ must needs be, there it cannot be so. The infinite nature is not put into finite straits ; the finite one is not stretched into an infinity ; the union joins, not destroys the natures ; the human nature must have its limits, the divine can have none. Hence it appears, that the divine nature must needs be where the human is not.

The last thing is, Christ is every where God incarnate, nowhere excarnate, or out of the flesh. I answer : As to that, he is every where God incarnate ; it may be taken two ways ; either thus, God who is in the flesh, is every where ; and this is true, but proves not the ubiquity of the flesh : or thus, the flesh, in which God is, is every where ; and this would make for ubiquity, but it is untrue.

As to the other, He is nowhere excarnate or out of the flesh ; he may be said to be out of the flesh two ways ; either thus, the union

of the natures is dissolved, the divine nature is separated from the human, and this never is or can be; though the divine nature be where the human is not, yet the union remains, it being made ‘cum λόγῳ, non cum loco,’ ‘with the Word, not with place;’ the divine nature, being immense, cannot possibly by distance be separated from any thing; if in the least point it were separated, it should cease to be immense: or else thus, the divine nature is not shut up in the limits of the flesh, but doth transcendently exceed them; and thus the divine nature is not so properly out of the flesh as beyond it; according to its infinity it is where the human is not. Thus much touching the doctrine of the Lutherans in this point.

But if there is not a corporal presence of the body of Christ in the Eucharist, is there no presence at all? Are the sacraments ἄργα ὀνόματα, naked signs and empty figures of Christ crucified? This indeed is charged upon us by the Papists and Lutherans. When Calvin saith, that the body of Christ is exhibited to us in the sacrament, Bellarmin cries out,¹⁶ that it is but ‘mera ludificatio.’

¹⁶ De Euch. lib. 1. cap. 1.

When Wendilin speaks¹⁷ of the presence of Christ's body in the Eucharist, the Lutherans cry out, 'fucus est, dolus est;' 'it a colour, a cheat.' Nevertheless we say, that the body and blood of Christ are truly, though spiritually, present, not as contained in the elements, but as exhibited to our faith. The Reverend Calvin hath it,¹⁸ 'Dico in cœnæ mysterio per symbola panis et vini Christum vere nobis exhiberi;' 'in the mystery of the supper, by the symbols of bread and wine, Christ is truly exhibited to us.' Thus the excellent Usher:¹⁹ Of his precious body and blood we are really made partakers; (that is, in truth and in deed, and not in imagination only,) although in a spiritual, and not a corporal manner. Thus the Church of England:²⁰ 'In the supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent; but the table of the Lord, the bread and cup of the Lord, the memory of Christ, the annunciation of his death; yea, the communion of the body and blood of the Lord, in a marvellous incorporation; which by the operation of the Holy Ghost (the very bond of our conjunction

¹⁷ Wend. Ex. 103.¹⁸ Inst. lib. 4. cap. 17. sect. 11.¹⁹ Sermon before the Commons, 1620.²⁰ Hom. 1. Of the Sacrament.

with Christ) is through faith wrought in the souls of the faithful.' And again :²¹ 'The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner.' It is true, the Papists and Lutherans make light of this spiritual presence: Gregory de Valentia calls it 'merum somnium Calvinisticum,' 'a mere Calvinistical dream.' The Lutherans say, that this is not a true presence of Christ's body, but 'φάντασμα et imago,' 'a spectrum or image.' In answer to this, I shall offer two or three things.

The Papists and Lutherans, who cast off this spiritual presence as a fancy, do yet in explaining a corporal presence make the notion too fine to consist with the nature of a body. Bellarmin²² will not have the body of Christ in the Eucharist to be visible, sensible, tangible; it exists after the manner of spirits, nay, it is present after the manner of God. The Lutherans will not have the body of Christ in the Eucharist to be visible, palpable, local, circumscribed with place; it exists in a supernatural manner; it is present 'presentia divina,' 'by a divine pre-

²¹ Art. 28.

²² De Euch. lib. 1. cap. 2. Lib. 3. cap. 4.

sence:’ thus they, who slight the spiritual presence, do make the corporal one so fine, that the body of Christ, after they have stript it of its essential properties, is more like a spirit than a body.

The presence of Christ in the Eucharist is a spiritual one. This is clear; the presence is such as the faculty is to which the thing is presented; the bread and wine (which are the outward symbols of the sacrament) are presented to our sense; the body and blood of Christ (which are the inward marrow of it) are presented to our faith: in the former a corporal presence is necessary; in the latter a spiritual one. Again, the presence is such as the eating is; the eating of Christ is spiritual; it is (as appears in the sixth chapter of St. John) from spiritual principles to a spiritual end; from the quickening spirit to life eternal: the presence therefore must be a spiritual one, that it may suit to the eating. Further, the presence is as the union is; the union between Christ and us is spiritual, he dwells in us by faith, he lives in us by his Spirit; the presence therefore must be a spiritual one, that it may agree with the union.

The Fathers are not for a corporal, but a spiritual presence. St. Cyprian, treating of the Eucharist, saith,²³ that ‘we are united to Christ, not by a corporal, but spiritual transition.’ St. Ambrose saith,²⁴ ‘in the sacrament is Christ, because it is the body of Christ; it is not therefore corporal food, but spiritual.’ St. Athanasius saith of the body of Christ,²⁵ that ‘it is given for food, that it may be spiritually distributed to every one.’ St. Austin saith,²⁶ ‘The church had Christ according to the presence of flesh a few days; now she holds him by faith.’ St. Bernard saith,²⁷ that ‘the flesh of Christ is exhibited to us spiritually, not carnally.’ Thus the ancients are not for a corporal presence, but a spiritual one.

This spiritual presence is so great a mystery, that reverend Calvin saith,²⁸ ‘Nec mens plane cogitando, nec lingua explicando par

²³ Non tam corporali, quam spiritali transitione Christo nos uniri. De Coena.

²⁴ In illo sacramento Christus est, quia corpus est Christi, non ergo corporalis esca, sed spiritalis est. De iis qui initiantur, cap. 9.

²⁵ Corpus meum in cibum dabitur, ut spiritaliter unicuique tribuatur. In illud, qui dixerit Verbum.

²⁶ Habuit Christum Ecclesia secundum presentiam carnis paucis diebus modo fide tenet. Tract. in Joh. 50.

²⁷ Eadem caro nobis, sed spiritaliter, non carnaliter, exhibeatur. In Fest. Mart.

²⁸ Instit. lib. 4. cap. 17.

esse potest ;' ' the mind cannot conceive it, the tongue cannot utter it.' Where mysteries are deep, to speak a little is enough. I shall therefore only touch on two things.

The one is this ; the body of Christ is objectively present to our faith. St. Paul tells the Galatians, that before their eyes Jesus Christ had been evidently set forth crucified among them ; his cross was at Jerusalem, his glorious residence in heaven ; yet he is before our faith in the gospel, and particularly in the Eucharist, in which, as in a sacred crucifix, we see him as it were a suffering for us. It is here to be noted, that there is a double existence of things ; the one absolute, which is confined to time and place ; the other relative and objective, which is not so. The sun in its absolute existence is in its orb ; but as an object it is present to the eye, which sees not merely the visible species, but the sun itself. The body of Christ in its absolute existence is in heaven ; but as an object it is present to faith, which sees not merely the outward figures and symbols in the Eucharist, but Christ himself sweating, bleeding, dying on a cross, satisfying divine justice for sin ; which is such a sight, as makes the soul

hide in his wounds, wash in his blood, rest on his atonement, and triumph in his salvation. Theophylact upon that passage, Gal. iii. 1. enquiring how Christ, who was crucified at Jerusalem, could be said to be crucified among the Galatians? Answers thus, ‘*Prædicationi fidem præbentes perinde ac præsentem vidistis* ;’ ‘believing the gospel preached, ye saw him as present with you.’ St. Jerom upon that text saith, it was with you ‘*quasi apud nos omnia facta sint*,’ ‘as if all things had been done with you,’ as if you had seen Christ hanging on the cross: thus Christ as an object is present to our faith. It is true, the Lutherans say, this presence is not a real one, but in fancy and imagination only; but may that faith, which is *ἐλπιζομένων ὑπόστασις*, the ‘subsistence of things hoped for,’ Heb. xi. 1. be called a fancy? Was it a fancy, by which Abel offered his excellent sacrifice? Enoch was translated into heaven? Noah prepared an ark? Abraham offered up his beloved Isaac? Moses saw him that is invisible? Is it by a fancy, that we are justified before God? that we overcome the world? that we are inserted and incorporated into Christ? that we eat his flesh and drink his blood? that we have

him dwelling and living in our hearts? These things are not done by fancy, but by faith; that spiritual presence, which is to our faith, is not imaginary but real; no needless thing, but simply necessary to the spiritual eating of Christ unto life eternal. Without a presence there can be no eating; without a spiritual presence there can be no spiritual eating; that cannot be corporally eaten which is not present to sense; that cannot be spiritually eaten which is not present to faith: the spiritual presence, therefore, is so far from being a fancy, that it is necessary to that spiritual eating, which is necessary to life eternal.

The other is this; the body of Christ is present virtually, and in the Holy Spirit communicated to us. St. Cyprian²⁹ sets out Christ by the sun, the great luminary of the world; ‘Totum apud se manens totum se omnibus commodat,’ ‘remaining whole in himself, he communicates himself whole to all his members.’ His sacred body, which is locally in heaven, comes down to us in healing and quickening beams, in the special presence and operations of the Spirit;

²⁹ De Cœna Domini.

there goes out from it a divine virtue, which reaches down to all the believers in the world, and upon every touch of faith is present to heal them: ‘*Evigilet fides et præsto est Christus* ;’ ‘let faith awake, and Christ is at hand.’ Aquinas, a great man among the Papists, asserts, that the passion of Christ operates ‘*per spirituale contactum*,’ ‘by a spiritual contact.’ Scheckius, a learned Lutheran, saith,³⁰ that the body of Christ is present with us, not locally and corporally, but spiritually and in energy. But here it will be said, that thus the body of Christ is present in its effect only. To which I answer, there is more in it than so; the Spirit communicated is not a mere effect, but a ‘copula’ or unitive bond; it operates not merely upon believers as objects, but in them as parts of Christ. When the sun lets down his rays to the earth, those rays are effects, and operate upon the earth as an object; but when the head lets down the animal spirits to the feet, those spirits are an unitive bond, and operate in them as parts of the body. Thus it is between Christ and believers; the Spirit is not a mere effect,

³⁰ 3. Pars. q. 48. art. 6.

but an unitive bond; it joins them intimately to Christ, it makes them members of his body, of his flesh, and of his bones, mystical parts of him, and a kind of appendants of his human nature, not indeed hypostatically, but spiritually joined to it; the distance between heaven and earth can no more impede this conjunction, than the distance between the head and feet can impede that union which is between them. The Immense Spirit can more easily unite at a vast distance, than finite spirits can at a less; the human nature of Christ cannot by local distance be separated from the divine, because the divine is immense; believers cannot by local distance be separated from Christ, because the uniting Spirit is immense. Again, the Spirit operates not merely upon believers as objects, but in them as parts of Christ; first it makes them parts, and then it operates in them as such: two things eminently shew them to be parts of him, that is, his satisfaction is imputatively derived down upon them; his Spirit doth by a special presence operate in them; in the one they are as parts covered, in the other as parts acted: that the curse of the law doth not seize upon them, it is because

the Head covers them with his satisfaction; that they walk in holiness and obedience, it is because the Head moves and acts them by his Spirit. Thus we are in intimate conjunction with him; and so, as St. Chrysostom speaks,³¹ τῷ ἐνῶνται κοινωνούμεν, ‘by union we partake of him;’ his body, which is united to him hypostatically, is united to us mystically; we have his flesh in the uniting and operating Spirit. We know his flesh, saith St. Austin,³² ‘non secundum carnem, sed secundum Spiritum;’ ‘not according to the flesh, but according to the Spirit:’ his corporal presence being gone from us, there succeeds a spiritual one in the room of it.

The next thing is, the eating of Christ. The Papists and Lutherans, who stand for a corporal presence, are for an eating suicide; that is, an oral one; but this is a great mistake. In the Eucharist there is an earthly part before our sense, and a heavenly one before our faith; in the one an oral eating is proper; in the other it is impossible, vain, nay, a very horrible thing. It is impossible: the body of Christ cannot be eaten orally without suffering, neither can it suffer while

³¹ In 1 Cor. cap. 10.

³² De Verb. Domini. Ser. 60.

it is in glory; it would not, if torn into pieces, serve all the communicants in the church; neither can it (being finite) be received entirely by all. It is also vain: could we take the body of Christ into our mouths, how should it spiritually profit us? which way should it nourish our souls to life eternal? The throat is the road of corruptible food, faith is the only organ that takes in the incorruptible; a capernatical eating is to no purpose. It is also a very horrible thing. Theophylact,³³ speaking of eating Christ's flesh, saith, Christians are not 'devoratores carnis,' 'devourers of human flesh;' but our Saviour's words are to be understood spiritually.

The ancient Fathers were not for an oral eating, but a spiritual one. 'Non dentes ad mordendum acuimus, sed fide sincera panem sanctum frangimus,' saith St. Cyprian,³⁴ 'We do not sharpen our teeth to bite; but we break the holy bread with a sincere faith.' The Fathers in the first council of Nice say, that we receive the body of Christ ἀληθῶς, 'truly,' but they mean spiritually; for they call upon us to lift up our minds in faith. St. Austin saith,³⁵ that the true eater, who

³³ In Joh. cap. 6.

³⁴ De Cœna Domini.

³⁵ In Joh. tract. 26.

never dies, ‘manducat intus, non foris; manducat in corde, non premit dente,’ ‘eats within, not without; eats with the heart, presses not with the tooth.’

This spiritual eating stands in two or three things: it imports intimate union with Christ; the bread is united to the body, Christ is united to the soul. Hence St. Austin,³⁶ ‘Sacramentum illud ideo hominibus datur, ut corpus in terris capiti coadunetur,’ ‘this sacrament is therefore given to men, that the body on earth may be united to the head.’ It is true, believers, before they receive the Eucharist, are united to Christ; but in the use of it their union is increased, their faith comes to have more life and activity, they grow up into the Head in a further conjunction with and assimilation to him. Again, it imports a derivation of strength and life from Christ. Bread strengthens the outward man, Christ the inward one: his satisfaction strengthens it against the fears of wrath; his Spirit strengthens it unto all duties and sufferings. Believers have some strength before, but here they renew their strength; they have fresh tastes and savours of Christ’s

³⁶ Ad Fratr. in Erem. Ser. 28.

precious blood, high and rich anointings of the Holy Spirit : they do not only eat Christ, but feast upon him ; his flesh is as spiritual marrow ; his blood is as celestial wine to cheer their inner man ; his Spirit comes down upon them in further communications of grace and comfort, in pure discoveries of the love and kindness of God, which cannot but put life and vigour into their souls. Further, it imports that this derivation of strength from Christ is continued : we eat, not once or twice, but often, to repair the frail body. Believers daily feed upon Christ, daily derive strength from him to keep up their souls in a state of grace. Some of the ancient Fathers interpret the daily bread in the Lord's Prayer to be no other than Christ, the supersubstantial bread which we daily feed on by faith. Tertullian saith,³⁷ that, in begging daily bread, we beg 'perpetuitatem in Christo,' 'a perpetuity in Christ.' St. Cyprian saith, that, in it we beg 'ut a corpore Christi non recedamus,' 'that we may not depart from his body.' Every day we stand in need of Christ : we are not always at the Lord's table, feeding on the elements ; but upon

³⁷ De Orat. Dom.

Christ, the spiritual substance of the sacrament, we are daily to feed, that we may receive such a divine vigour from him, as may preserve our union with him.

Thus much touching the seals of this union, baptism and the Lord's Supper.

CHAP. VIII.

The privileges of those that are in Christ are great. Christ's righteousness is imputatively derived upon them, to deliver them from wrath, to entitle them to life eternal. Christ is their advocate above ; he pleads for them, that they may have pardon, the Spirit, access to God. They are adopted in him ; as sons they have a freedom in holy things, a continual indulgence from God, a heavenly inheritance. They have the Holy Spirit in them ; it lives, breathes, moves, operates in them. They have communion with God ; their services answer to his call ; his communications answer to their services. They are happy in every condition : in prosperity their mercies are pure, in adversity they have God with them, and admirably appearing to them. Our great work is union with Christ.

HAVING treated of the seals of the mystical union, I now come to the privileges of it, which are great enough, if seen, to attract all men unto Christ. St. Paul was very illustrious in Jewish privileges : he was 'circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Pharisee : concerning zeal persecuting the Church : touching the righteousness which is in the law, blameless ;' Phil. iii. 5, 6. Yet he counted all these but loss and dung, that he might win Christ, and be found in him ;' ver. 7, 8, 9.

There was a τὸ ὑπέρεχον, 'an excellency' of privileges, above all other to be had in Christ; by union with him, the apostle had an inward circumcision made without hands; he became one of the spiritual stock and tribe of Christ, a Christian so named from Christ his head and master, a heavenly Pharisee separated to the gospel, a right zealot for the faith which before he destroyed, a person invested with a better righteousness than his own, even with the righteousness of Christ; in comparison of such things as these, all other things were but as dross in his eyes. To be in union with Christ, is to be a subject, spouse, building, branch, member of his; to have the privileges of union, is to have all the good things which the spiritual king, husband, foundation, root, head affords to those that are joined to him: Christ gives himself to us, and with himself all other good things. Memorable are the words of Dr. Reynolds,¹ touching the crucified body of Christ. 'It was *his* body, by *his* hypostatical and real, but it is *ours*, by a spiritual and mystical union; whatsoever fulness is in him, of it have we all received. Whatsoever graces and merits flow from him as the head,

¹ Medit. on the Lord's Supper. fol. 28.

they trickle down as far as the skirts of his garment, the meanest of his chosen.² The pains of his wounds were his, but ours is the benefit; the sufferings of his death were his, but ours is the mercy; the stripes on his back were his, but the balm that issued from them, ours; the thorns on his head were his, but the crown is ours; the holes in his hands and side were his, but the blood that ran out was ours: in a word, the price was his, but the purchase ours.' Thus that excellent man. The excellency of these privileges will best appear by particulars; I shall therefore instance in several things.

The first privilege is this:—Those that are in union with Christ have his satisfactory righteousness imputatively derived upon them: Christ obeyed unto death the death of the cross; not as a private person, but as a sponsor or surety for us; he stood in our room, he suffered in our stead, he was a second Adam, a head no less communicating to his seed than the first Adam was to his posterity; as Adam's sin comes upon each one of us as soon as he is 'proles Adæ,' so Christ's righteousness comes upon each one

² Scivit Latro, quod illa in corpore Christi vulnera non essent Christi vulnera, sed Latronis. Ambr. de Sancto Latrone. Ser. 44.

of us as soon as he is 'proles Christi.' Thus the apostle, 'As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous;' Rom. v. 19. Hence those many phrases in Scripture, 'Christ is our righteousness; we are the righteousness of God in him; he is the end of the law for righteousness to us; his stripes heal us; his blood cleanseth us from all sin:' all which shew, that his righteousness is communicated to us: this is an exceeding great privilege. Two things will evidence this:—

The one is this; the righteousness of Christ delivers us from the curse and wrath of God; 'There is no condemnation to them which are in Christ:' their being in him is a security; it is with them, as it was with those servants of Pharaoh, which were within when the storm came; they are under the cover of Christ's satisfaction, when the fire and brimstone and horrible tempests come down upon a Christless world; they are in a sanctuary in the wounds of Christ; vindictive justice (once satisfied there) cannot come there again for a second satisfaction; their sin was condemned in the flesh of Christ; Rom. viii. 3. It was fully pu-

nished there; it is not to be condemned again, or punished a second time in his members; no, the apostle doth in that place immediately add, ‘the righteousness of the law is fulfilled in us,’ ver. 4. the δικαίωμα, the satisfaction that Christ made to the violated law, becomes imputatively ours;³ the law cannot demand another satisfaction: ‘Christ hath redeemed us from the curse of the law, being made a curse for us;’ Gal. iii. 13. It was never meant, that the curse should fall upon the head and members too; it was upon the head, that the members might escape: this is such a privilege, that those who have it, are happy in every condition; their troubles are single, and without a curse in them; their cup is pure, and without any dregs of wrath in it; death to them is but a dark entry into life eternal; it unties their bodies and souls, but it separates neither from their Head; they sleep in Jesus, in a state of conjunction with him: the great day of judgment need not alarm their fears; the trumpet of God doth not sound death to them, but life; the world may be wrapt up in a winding-sheet of flames; the Christless

³ δικαίωμα τὸ ἐπ' ἀνὸρθωμα τῆς ἀδικήματος. Ar. Eth. lib. 5. cap. 7.

inhabitants may cry to the rocks and mountains to fall upon them, and cover them; but believers are safe with Christ, as members with the head; his righteousness is as a rich robe to cover them; Christ will come in glorious majesty; a train of angels will attend him; but believers need not be afraid; being Head, he will not condemn his members; being Author of his own righteousness, he will not deny the plea of it; they shall be for ever discharged from the wrath to come.

The other is this; the righteousness of Christ entitles us unto favour and life eternal.

It entitles us to the favour of God; our Saviour prays to his Father for believers, 'That the love wherewith thou hast loved me, may be in them, and I in them;' John xvii. 26. That is, the Father's love might be not only towards him, but might in a measure be derived upon his members, in whom he is by a mystical conjunction; the words 'I in them' point out that conjunction, as the reason of extending love to them: God favours us as mystical parts of Christ; he is with us through Immanuel; he shines on us in the face of Christ; he

tells us in Scripture, that he ‘taketh pleasure in them that fear him; looks to a contrite spirit, compasses the righteous with favour;’ but all this respect is unto them as being in Christ; it is only for persons in innocency, and graces in perfection to be accepted in themselves; fallen persons and defective graces must be accepted in and through a Mediator: here is the privilege of those in Christ, notwithstanding all their defects they are favourites of heaven; God’s eye is upon them; his pleasure is in them; his favour irradiates them; the light of his countenance is a kind of heaven unto them.

It also entitles us to life eternal; justification of life is δι’ ἐνός δικαιώματος, ‘by one righteousness;’ Rom. v. 18; not by many righteousnesses, but by one, which is that of Christ; by the same blood by which he entered into the holy place, Heb. ix. 12. do his members enter also; his blood removes obstacles, it purges away guilt, which would have barred them out of heaven; it satisfies justice, which would have been like a flaming sword to keep them out of paradise; neither is this all, it is a full price for heaven, it merits all the glory above.

St. Bernard therefore observes,⁴ that Christ hath a double right to heaven, ‘hæreditate patris et merito passionis,’ ‘by the inheritance of his Father, and by the merit of his passion:’ the one is enough for him, the other for us; those that are in Christ shall enter heaven, and see the blessed One there; ‘in whose presence is fulness of joy, and at whose right hand are pleasures for evermore.’ This is a privilege not fully to be known till it be enjoyed; a thing too excellent to be seen in this dark and fluctuating world; when we are in the region of light, and in the eternal centre, then we shall understand what a heavenly purchase Christ hath made for us, and what a privilege it is to be in union with him.

Another privilege is this; Christ who suffered on earth for those that are in him, doth intercede for them in heaven; he is an agent for them above, to maintain their peace and intercourse with heaven; he bears their names upon his *humeral* and upon his *pectoral*, spiritually sustaining, and intimately loving them; he appears in the presence of God for them; he is their Advocate with the Father, and pleads, though not orally, yet really, by his blood and righteousness, that

⁴ De Vita S. Bern. lib. 1. cap. 12.

all the good and excellent blessings thereby purchased may come down upon them; he is the Lamb that stands as if it were slain; Rev. v. 6. His wounds and blood cry in the ears of God to be returned unto his members in pardons and graces; he, who satisfied justice, now pleads for grace; he, who dying laid the foundation of salvation, now lives to perfect the work, to save *εἰς τὸ παντελές*, Heb. vii. 25. not by halves, but altogether; to give our salvation its last act and complement; he is a Priest for ever, his sacrifice, but once offered up, is in his intercession virtually continued, to perfect for ever them that are sanctified: here believers have a tree of life, bearing as many excellent fruits as Christ paid for in his death. To instance in some of them:—

Here is a pardon for them. He, that on earth made satisfaction for sin, in heaven pleads for the pardon of it; his blood cries, That the sin which is satisfied for in the Head, may not be charged upon the members: ‘If any man sin, we have an advocate with the Father, Jesus Christ the righteous;’ 1 John ii. 1. He pleads that righteousness, which, being put into the opposite balance, outweighs all the sins of his people.

Here is the supply of the Holy Spirit given to them; he, that here below died to merit the communication of the Spirit, lives and intercedes above to have it done: 'I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;' John xiv. 16. Our Saviour prays in the force of an infinite price, therefore the Spirit is given to them; he lives for ever, and continues praying; therefore the Spirit abides with them; that, which he by prayer obtains for us, by power he confers upon us; therefore, as Dr. Reynolds observes,⁵ in the psalm he is said to 'receive gifts for men,' noting the fruit of his intercession; Psal. lxxviii. 18. And in the apostle, to 'give gifts to men,' noting the power and fulness of his person; Ephes. iv. 8. 'Having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear;' Acts ii. 33. The intercession of Christ never fails to communicate the Spirit to his members.

Here is an access to God, a free ingress for them unto the mercy-seat; whilst he is at God's right hand, none can bar them out

⁵ On the cx Psalm, page 438.

from the divine presence: the apostle tells us, ‘ that we have a great High Priest passed into the heavens,’ one no less than the very Son of God; and withal, one as man ‘ touched with the feeling of our infirmities;’ no less willing and compassionate, than able to help us. And from thence he concludes, ‘ Let us therefore come’ *μετὰ παρρησίας* ‘ with boldness,’ with a liberty to speak all our mind, ‘ unto the throne of grace, that we may obtain mercy, and find grace to help in time of need;’ Heb. iv. 14, 15, 16. Believers need not fear to approach unto the great God; his glory will not swallow them up; his justice will not be a devouring fire to them; they may freely open their wants before him; their regular prayers shall surely speed in heaven; Christ intercedes there for them; and, which is the echo of that intercession, the Spirit makes intercession in their hearts; the success therefore cannot fail: though their prayers, as they are in their bosoms, have much weakness and imperfections; yet as soon as they are put into the hand of Christ, and perfumed with the sweet incense of his merits, they are glorified prayers, and have power with God to procure the thing desired.

Another privilege is adoption. All men in a sense are the offspring of God; the immortal Spirit in them had in the very make of it the natural image of God, which was a nobler print of the Deity, than that which was upon all the material world besides. Adam in innocency was in a higher way the son of God; the holy graces in him, which made up the moral image, had more of the divine beauty shining in them, than that which was to be found in the essence of the soul: but believers are the sons of God in a more excellent manner; 'To as many as received him, to them he gave power to become the sons of God,' John i. 12. By conjunction with Christ the natural Son, they become adopted ones. Adam was a son only by creation; his soul had in the essence of it a natural image of God, and in the holy graces of it a moral one; but believers are sons by mystical union with Christ the natural Son; neither is this a mere empty title, but they are born of God, they are of the seed royal of heaven; the blood of God runs in their consciences; the divine Spirit, which formed Christ in the womb, doth by a supernatural overshadowing, form him in their heart: in their adoptive sonship there is a

shadow of the Eternal One; the splendour of grace in them, resembling God in a measure, is a little picture of Christ, who is the brightness of his Father's glory. This privilege, as it is from God, is a piece of admirable love: 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!' 1 John iii. 1. The apostle stands and wonders at it as an object of glorious and amazing eminence: also, as it is upon believers, it is a piece of incomparable dignity, such as doth far outshine all that lustre which is upon the potentates of this world; all the glory of earthly princes is but '*fumus sæculi*,' the smoak of this lower region, their titles glitter only in carnal eyes; but adoption is '*radius cœli*,' 'a ray of heavenly glory,' making believers, though but worms in themselves, shine to the eyes of angels, who look upon them as mystical parts of Christ. Touching this privilege, I shall only touch on two or three things.

Believers as sons have a heavenly freedom in the ways of God. They are not dragged to holy things by the cords of hell and death; they do not bring forth their duties merely under the pressure of the law-letter, or in the power of fallen nature, in a

dead, carnal, servile manner; no, they are spirited for holy things; the law is in their hearts; the rectitude of the commands attracts them; the love of Christ constrains them; the great rewards in heaven ravish them; the Holy Spirit inspires obedience into them; holiness becomes natural to them; duties are brought forth in the easiness of the new creature; they can walk, run, fly on, in the pure ways towards eternal happiness: this is a very choice privilege indeed; they are no longer in the straits of sin and earth, but in a divine amplitude and liberty; their hearts rest not in⁶ finite things, but go out to the infinite one; their thoughts are upon the first good, their aims at the last end; their liberty is joined to its great fountain; their motion is to the true centre: this is a right, noble, royal posture of soul towards God, in whom all our happiness is.

Believers as sons live under the continual indulgences of God; in temptations he bears them up upon the wings of grace; in a world of snares he plucks their feet out of the net; when the flesh hangs back, and cumpers them in holy duties, he helps them on by

⁶ Liber ab infinito, ad infinitum, super infinitum, movetur.

the sweet supplies of his Spirit; when they totter, and are ready to fall, he upholds them with his almighty hand; that their persons may not be hurt, he will keep them night and day; that their graces may not decay, he will water them every moment; in their wants his treasures are at hand to supply them; in their afflictions he himself is afflicted, as taking them to his heart; in fainting fits he hath rich cordials for them; in the midst of encompassing infirmities, he spares them as a man spares his own son that serves him; goodness and mercy follow them all their days; a stream of graces and comforts perpetually accompany them, to supply and refresh them in the way of heaven.

Believers as sons shall have the heavenly inheritance; ‘If children, then heirs, heirs of God, and joint-heirs with Christ;’ Rom. viii. 17. All the children are heirs of God as their Father, and joint-heirs with Christ as their elder brother; the Father would not have his natural Son only inherit the blessed kingdom, but his adopted ones too. Christ the elder brother would not reign alone there, but have all his brethren come and partake of his glory with him: here is honour in the highest pitch; happiness in the utmost per-

fection; admirable is that grace which gives it; precious is that merit that procures it for us.

Another privilege is this; they that are in union with Christ, have the Holy Spirit in them; it is the dignity of man, that he hath an immortal spirit in him; touching which, the philosophers speak at a very high rate; it is (they say) a particle of the divine breath, a bud or blossom of the Deity, a kind of dæmon, or god in us: but, which is a much greater thing, it is the dignity of a man in Christ, that he hath a higher spirit than his own, no less than the Holy Spirit of God in him: if the Spirit of wisdom and understanding be upon Christ, Isa. xi. 2. then it follows, 'that the earth is full of the knowledge of the Lord, as the waters cover the sea,' ver. 9. The Holy Spirit, which is upon him, is diffused unto his members: 'the oil of gladness,' Psal. xlv. 7. doth not only glad him, but his fellows too; though not in equal excellency with him, yet in a fit proportion for them as members of him: this is a wonderful privilege. The Holy Spirit works the great work in them; it inspires a divine life into them; it doth as in the first creation command the light to shine

out of darkness ; it calls the holy graces, which before were not, into being ; it raises up the new creature out of nothing ; nay, as it were, in mighty waters, in the midst of that torrent of corruption which is in the heart, putting back the stream of nature, it sets up a noble structure of grace in them ; it accommodates graces to every faculty ; as the dew is white in the lilly, and red in the rose, so the Holy Spirit in its graces is light in the mind, liberty in the will, order in the affections ; also it accommodates suitable influences to every grace ; it gives such sweet touches upon their holy love, fear, meekness, patience, as makes them go forth into act in a free spontaneous manner ; it acts so powerfully, as if there were no room left for human liberty ; and yet so con-naturally, as if there were no power at all in it. Further, it accommodates itself to them at every turn ; it is a spirit of grace in their penitential meltings ; a spirit of supplication in their ardent devotions ; a spirit of revelation in their evangelical studies ; a spirit of love in their charities ; a spirit of power in their infirmities ; a spirit of fear in their holy walkings ; a spirit of meekness in their carriage towards others ; a spirit of comfort in

their afflictions; a spirit of glory in their reproaches; a spirit of holiness in all their converses; it lives, breathes, moves, aptly operates in them. Hence, in all their good actions, they are lifted up above themselves, and carried beyond the line of a mere human spirit; they walk in a divine circle from God as the first cause, to God as the last end; they centre on nothing less than God himself, and take an aim no lower than his glory; whether they eat, or drink, or pray, or hear, or whatever good thing they do, they are still carrying on the great design, that God in all things may be glorified; the great 'Alpha' is their 'Omega;' the supreme good is their ultimate end; they dare not centre in a creature, or make God a medium: this is practical blasphemy; and in effect it saith, That God is not God, or that there is something better than he; it is their study how to serve the blessed God; how to shew forth his praise in a holy, humble, righteous, heavenly conversation; still there is '*oculus in metam,*' a pure intention at his glory, as the great end of all; by that intention they are so joined unto him, that all their works are spiritualized, and attain a kind of immortality. This is an excellent

privilege indeed, they are acted by the Holy Spirit, and walk as Christ walked; he, as became the great sampler of sanctity, sought his Father's glory; they, as mystical parts of him, tread in his divine steps; no flesh on earth, but that which is spiritually joined to him, doth so; all others are off from the great centre; their best works putrify; one inferior end or other, like a worm at the root, makes them moulder into nothing; not being terminated in God, they are not accepted as done to him.

Another privilege is this. They that are in Christ, have not merely ordinances, but communion with God in them. They see his goings in the sanctuary; they have the golden oil of the Spirit communicating itself through the golden pipes: this communion is a divine intercourse and correspondence between God and them. There are two things somewhat on their part answering to somewhat of God's, and somewhat on God's part answering to somewhat of theirs.

On their part there is a service answering to the call of God: God saith, 'Seek ye my face:' they answer, 'Thy face, Lord, will we seek.' God appoints ordinances, they perform services in correspondence thereunto

There are two things in ordinances, matter and manner: there is that in their services which complies with both. As to matter, an ordinance is a thing appointed by God, accordingly they go to it as such. A worship of human invention is to them as nothing, nay, worse than nothing; it is as strange fire, or as a graven image; a kind of Teraphim, expressing, though not, as they did, a human shape, yet a human device or invention. But where there is an ordinance of God's institution, where he hath set his own seal and stamp, there they fly as doves to the windows, thither they repair to meet the holy God; they know assuredly, that there is the way in which he is to be found; there he records his name, and commands the blessing, even life for evermore: the call is that which makes them run; the institution is that which makes them wait for the benediction. As to manner, an ordinance is to be used like itself, in a holy way; accordingly, they treat it as a sacred thing: their hearts are in such a posture as corresponds to the presence of God in it. He is the great Majesty of Heaven; they lie low before him; their reverence shews him whom they serve to be an Infinite One. O, what abasing thoughts are there in

their bosom ! Dust here approaches to Majesty itself, nay, sinful dust to the Holy One. What a little, very little thing is the soul to him, though it were entirely given up to him ! And how much less is it, when corruption holds back, and the world steals away a great part of it from him ! He is a Spirit ; they serve him in spirit and truth : they endeavour to give him their highest and purest intention ; they bid the world stand by, and not to interrupt them ; were it possible, they would not have so much as a glance or a broken thought towards carnal objects. He is mercy and love itself : their faith in and through the great Mediator ascends up to him for pardon and acceptance ; their love takes fire at his, and inflames their hearts towards him. He is the great author of the ordinance ; he only can bless it ; their eyes are up to him ; their hearts cry out for him. Oh, that he would fill the ordinance with his Spirit ! that he would cast their minds into the mould of the gospel ! This is all their expectation, to meet with him in his ways. Here is the first correspondence.

On God's part there are such divine communications, as do, in a way of grace, answer to their services : as they draw near to him,

so he draws near to them ; as they come to ordinances as ordinances appointed by him, so he comes down into ordinances as his own institutions, to fill them with his gracious presence. There are such spirations and influences of the Spirit ; such openings of evangelical glories and mysteries ; such deep and intimate impressions of truth ; such delights and spiritual suavities in holy things ; such prospects of rectitude and beauty in the commands ; such sweet tastes and favours of grace in the promises ; such sheddings of the divine love and favour ; such a Shechinah, a presence and glory, in the ordinance, that they can do no less than break out and say, God is in it, of a truth. Before, they did by the word know the ordinance to be of God : but now they know it by experience ; God shews a wonderful respect to their services ; I may add, to the pious mode of them. The more low and humble they are, the nearer is the High One to them ; their humility and penitential frame sets his mercies a melting and working towards them ; when Israel was repenting, his soul was grieved for them ; Judges x. 16. When Ephraim bemoaned himself, the divine bowels were troubled for him ; Jer. xxxi. 20. The more

upright they are, the more doth his countenance behold them; with the upright he will shew himself upright; their pure intentions shall have a crown of pure mercies; while they are serving him in heart and spirit, he will do them good with all his heart and soul; they lift up their faith and love towards him, and the issue is, mercy comes down upon them in greater riches and plenty; love appears in clearer and higher manifestations than before: they lift up their eyes to the great Author of ordinances, and it is not in vain; he manifests himself to them in every duty; in prayer they meet with gales and divine enlargements; they have a free access and manuduction to the mercy-seat; they have sweet returns of their petitions; if not in *specie*, in the very thing desired, yet in something else fitter and better for them; there is an inward support, which is *tantamount* to the blessing desired; or else there is a wise transmutation of the blessing into something more profitable. In the hearing of the word, they have an effectual working in their hearts; they do not only hear outwardly, but inwardly too; there are such illuminations, as are more precious than all the lights in nature: the

word, like a beam of omniscience, penetrates into the very inward parts; the savours of Christ are, as if there were a box of heavenly spikenard broken in their hearts; the divine Spirit breathes life and power into them, to quicken them to all obedience; in every ordinance they have a practical and experimental proof, that God is in the ordinance. This is the second correspondence; both evidence a sweet communion with God, in which stands much of our happiness here below; it being certain, that there is no greater good to be enjoyed than himself.

The last privilege I shall name, is this: They that are in Christ, are happy in every condition; a virtuous man in Aristotle,⁷ is *τετράγωνος ἀνὴρ*, 'a foursquare man;' cast him which way you will, still he is upon his bottom. I may much more say so of men in Christ; their happiness is so internal and divine, that it doth not wheel or roll about with the mutable world, but stands unmoveable in every condition; whether the times be prosperous or adverse, still they are happy.

⁷ Eth. lib. 1. cap. 10.

They are happy in times of prosperity; they have outward good things in a more excellent way than others; they have a special title to them; they have them not only by Providence, but by promise; they claim not upon mere creation, but in and through Christ. ‘All are yours, and you are Christ’s;’ 1 Cor. iii. 22. They have not merely the things themselves, but the favour of God with them. In the blessing of Joseph, there are the dew and the deep; the precious things of the heaven, sun, and moon; the precious things of the earth, hills, and mountains; and, to sweeten all, there comes in at last, ‘the good will of him that dwelt in the bush;’ Deut. xxxiii. 13, 14, 15, 16, verses. This good will is that which makes the stream of blessings run pure; believers have blessings, and no curse in them; a table, and no snare in it; a prosperous state, and no sorrow added to it; the light of God’s providence, and the light of his countenance are met in conjunction. Again, they look upon outward blessings in their dependance upon the original; they know the true sense of them to be this, that their hearts may be guided to the fountain of goodness; the little beams, being rightly

understood, point to the Father of lights; the smallest drops of good here below, lead to the ocean of sweetness above; no sooner do believers open their eyes upon the creatures, but they see the stamps and signatures of the First Cause; they behold the rare ideas of the divine power and goodness; every thing calls upon them to fall down and adore him, who is *πηγή καὶ ἀρχή*, 'the fountain and principle' of all things. Further, they know the right use of blessings; they do not take creature comforts into their heart, which is a holy place for God, but bid them stand without, and minister to the body; they do not rest and centre in them, but as pilgrims and strangers march on to the heavenly country: in the fullest affluence of outward things, still they cry out, '*Dulcius ex ipso fonte*,' a single God is sweeter than all: they look upon them not as fuel to lust, but as incentives to holy love and obedience; they do not as absolute proprietors, engross all to themselves, but as faithful stewards, distribute to others; they know, they receive outward things, not to have and to hold, but to communicate; mercies in their hands are, as blood in the veins, or water in the conduit,

for public use; the goodness of God to them, makes them good to others; the open hand of the great Donor, makes them ashamed to shut their own.

Also they are happy in times of adversity. If a storm of persecution come, their happiness is not diminished, but increased; they never had their souls in such a posture, they never had such appearances of God, as at such a time; they melt in fresh acts of repentance; God draws their pardon afresh, and more legible than ever; they sigh and cry for the abominations in the land: God sets a mark and a seal of distinction upon them; their hearts tremble for the ark: his bowels are moved for them; their care is for his interest and great name: his care is to make up his jewels; their faith ascends up, and fixes itself upon him: his power, wisdom, goodness, mercy, come down and command salvation for them; they cry and wrestle with him in their prayers, that that gospel, the glory may not depart away from them; he hears them in one measure of grace or other; the gospel, it may be, shall not depart from the land, at least, not from their hearts; they are tossed in a sea of troubles, but there is a calm within, and a

haven of rest (to which every wave gives them a lift) near at hand ; they may look to heaven, and sing, as the martyr Babylas did, ‘ Return unto thy rest, O my soul.’ They are poor weak creatures, but the power of Christ rests upon them ; that divine power, which bore up his human nature in his sufferings, bears up them in theirs ; being in the true Immanuel, they are sure to have God with them ; how heavy soever the cross be, his everlasting arms are under them ; how bloody soever the persecutor be, his rich mercies are towards them ; when great men leave them naked to their enemies, he covers them with his wings ; when outward comforts depart from them, he will never, never leave them, no more than Christ’s divinity did forsake his humanity ; the joy of the Holy Ghost is their cordial in the greatest troubles ; the love of God shed abroad in their hearts, is able to sweeten prisons and fiery furnaces to them ; when they have least of earth, then they have most of heaven ; there are some sparkles of glory let down into their hearts ; they taste some drops of the pure rivers of pleasure which are above. This makes them able to bid farewell to life, and all things here, that

they may go, though through the greatest losses and sufferings, to be with Christ.⁸ Thus much touching the privileges of union with Christ.

It is a notable passage in Antoninus : Every thing (saith he) is designed for some work, beasts, and plants, and sun, and stars ; $\sigmaὺ \xi ν \pi ρὸς τὶ ?$ and what are you for ? what is your great business ? It is a shame for a man, much more for a christian, not to know the $\tauὸ \xi \epsilon γον$, the great work he is to do. Our Saviour tells us, that it is faith in himself ; John vi. 29. St. Paul made it his chief business, to be found in Christ ; Phil. iii. 9. Sit down, O christian, and consider where thy interest lies : is it not thy interest to be delivered from the wrath to come, and to enjoy the blessed God in heaven ? Do not the pangs in conscience, and the sense of a Deity tell thee, that it is so ? To be saved for ever, must needs be a great thing ; and how canst thou be saved, but by Christ the only Saviour ? or whom doth he save, but those that are in conjunction with him ? Is it not thy interest to have such an advocate as Christ, to appear in the

⁸ Valeat vita, valeant facultates, inquit Julita. Mart. Cent. 4. Magdeb.

presence of God, and to plead for all good things for thee? Art thou not at a vast distance from God? and are not thy righteousnesses as a filthy rag before him? Sure it must be well for thee, to have a Mediator to plead and intercede for thee, that thou mayest have the returns of his blood in pardons and graces: and how can this be, unless thou art joined to him? For whom doth he so intercede, but for those that come unto God by him? Is it not thy interest, to be made a son of God, to have the Holy Spirit living and breathing in thee? How desirable must adoption be to a child of wrath! how much doth thy natural spirit want a better one to new-frame and actuate it! and how canst thou be adopted, unless thou art united to the natural Son? or which way canst thou expect to have the Holy Spirit moving and dwelling in thee, unless thou become a member of Christ? Is it not thy interest to have communion with the great God? how excellent a thing is it, to have thy services answer to God's call, and his divine communications answer to thy services! This is a little heaven here below; but without union with Christ it cannot be. Is it not thy interest to be happy in every

condition? how admirable is it to have pure mercies and comfortable sufferings! to have the love and gracious presence of God in every estate! This is a choice benefit, but not to be attained but in and through Christ; to have him, is to have all things; to want him, is a misery worse than nothing: union with him, therefore, is the great work of all. How earnest should our pursuits of it be! how ardent our prayers for it! how constant our endeavours after it! how should we gad up and down from ordinance to ordinance seeking of Christ, breathing after union with him, running, sweating, striving with all our might to be joined to him! This is ‘*totum hominis*,’ ‘the all of man;’ a matter of that consequence, that it infinitely outbalances all things here below, it being the only thing that raises up our nature to its utmost perfection. Let us by no means suffer a vanity, or a lust, or indeed a world to stop us in our pursuit after it; without it we cannot be happy; with it we cannot be miserable.

CHAP. IX.

The marks of union considered. In general, the marks are internal, no mere outward thing is a mark ; the marks are cordial, no mere notion is a mark ; the marks are supernatural, no mere moral virtue is a mark. In particular, the first mark is poverty of spirit ; the second is a high estimation of Christ ; the third is a tender respect to the bonds of union, the spirit and faith ; the fourth is a conformity to Christ ; a conformity to him in graces, in the rise of them, and in the kinds ; a conformity to him in sufferings, in the mortification of sin, and in bearing of the cross ; a conformity to him in his resurrection, in heavenliness of mind, and newness of life in matter and manner. The conclusion in two words of advice ; one to those that are not in union with him, the other to those that are in union with him.

As union with Christ gives a title to great privileges, so the knowledge of that union gives the comfort of them ; those, who know themselves to be in Christ, do read their pardon, and live in the borders of paradise ; the Holy Spirit gives them a prospect of heaven, and seals them up for it : it is therefore worth our labour to enquire into the marks of this union. In doing this, I shall first note three things in general, and then come to particulars. In general three things may be noted.

The first is this: The marks of this union are internal, no mere outward thing can amount to a mark. I shall give two instances of it.

The one is this: No mere outward privilege can amount to a mark. It was the ancient humour of the Jews to rest upon external privileges; they gloried in this, that they were Jews, the seed of that great saint, Abraham, who (as they say) performed every jot and tittle of the law; they cried up their circumcision as a very great thing; it was (say they) equal to all precepts, nay, heaven and earth could not stand without it; they magnified the temple, saying, 'The temple of the Lord, the temple of the Lord, the temple of the Lord are these:' that was the perfection of beauty, made such by the special presence of God in it.¹ These privileges lifted them up to such a height, that they looked upon all the nations of the world but as so many dogs in comparison of themselves. But all those, who had these privileges, had not an interest in Christ; the true Jew is not merely an outward one, but an inward; the right seed are not the children

¹ Dr. Lightf. Har. fo. 39.

of Abraham's flesh, but the children of the promise ; the great circumcision is not in the flesh, but in the heart ; it was not the outward temple, but the inward sanctity, which God looked at. Hence the apostle returns upon the Jews, which were void of Christ, the name of dogs, and calls them in a holy mockery, the *concision* ; and asserts, that Christians (who rejoice in Christ, and have no confidence in the flesh, of outward privileges) are the true circumcision ; Phil. iii. 2, 3. In like manner christians are very apt to rest upon outward privileges ; they are in the bosom of the church ; they are baptized in the name of the sacred Trinity ; they hear the sound of the glorious Gospel ; they receive the bread and wine in the Lord's Supper. These great privileges make them imagine themselves to be Christians indeed ; but all those who have these privileges, are not in union with Christ ; all are not in his mystical body ; all have not the inward washing of regeneration ; all do not hear and learn of the Father ; all do not eat the flesh and drink the blood of Christ ; in the midst of their outward privileges, there is nothing within to prove them real Christians ; though they be in the church

visible, yet, as St. Austin saith,² ‘*Quod palea est, palea est;*’ ‘that which is chaff is chaff;’ and, as soon as the wind comes, it will fly away, and shew itself not to be in true unity with the church.

The other is this: No mere outward acts of obedience can amount to a mark. It is true, acts of obedience, when done in a right spiritual manner, are sure signs of union with Christ; there is in them a holy respect to God’s command; a pure intention directs them to his glory; the fountain of them is internal and supernatural; they are right issues of faith and love: ‘He that keepeth his commandments, dwelleth in him, and he in them; and hereby we know, that he abideth in us, by the Spirit which he hath given us;’ 1 Joh. iii. 24. It is here to be noted, that to prove a man to be in union with Christ, it is not only requisite that there be obedience, but also that there be the Holy Spirit to quicken us thereunto. Acts of obedience (which are good, not in the manner, but in the matter only) do not amount to a mark; they are but as a body without a soul, or a picture without life: a man may

² Cont. Donat. lib. 1. cap. 17.

hear, read, pray, give alms, live soberly, deal honestly; yet in all these move only in the sphere of nature: natural conscience may prompt him to them; servile fear may drive him on; vain glory may allure him; but he doth them in a carnal, not in a spiritual manner; ‘in animo non facit,’ he doth them to himself, and to the world, but not to God; there is no faith or holy love at the bottom of them; no pure intention at the great end; no vital activity in the performance: acts of obedience are not evidences, merely as they are ‘in opere operato,’ ‘in the work done,’ but as they are done in a spiritual manner. Hence our Saviour tells them, ‘Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven;’ Matt. v 20. Scribes were men of the greatest learning; Pharisees were men of the strictest sect among the Jews; yet because their righteousness was a mere external one, we must go beyond them, or else we shall fall short of that heaven, into which all the members of Christ enter.

The second is this: The marks of this union are cordial; no mere notion, no, not

that of divine things, can amount to a mark: a man may have a great stock of notions, yet not be in union with Christ; he may know the literal sense and meaning of divine truths, yet have nothing of the spiritual effect and power of them upon his heart: a man of mere notions, drudges in the service of sin, as if there were no redemption; walks in his corrupt ways, as if there were no better to be found; cleaves to earth, as if there were no heaven; hangs about time, as if there were no eternity; chooses his lusts, as if there were no God to set his heart upon; and falls in with every vanity, as if there were no Christ to be united unto. His notions all lie dead; there is no impression made upon the will, no vital influence upon the heart, no savouring or spiritual sensation of heavenly things; it is but a form of knowledge, a figure or appearance only without any life in it; he knows holy truths, only to know them; he doth not love, choose, embrace, practise them; he hath them only in notion, not in a practical way; the holy precepts, as full of rectitude as they are, move him not to obedience; the precious promises, which flow with admirable grace, attract him not into faith and love; the

dreadful threatenings, in which God's wrath appears like devouring fire, drive him not out of his iniquity; all his knowledge is, by a practical error, blasted and turned away from its true end; in effect, it withers and comes to nothing. But in a man in Christ, the knowledge is not a mere form or appearance, but the substance or spiritual subsistence of holy things in the heart; the notions do not lie dead, but rise up in life and power in the soul; holy truths do not merely float in the brain, or stay in the intellect, but fall down upon the will to make it free in the ways of God, and upon the affections to inflame them towards him; the things of heaven do now appear in such glory and excellency, that they cast the balance in heart and life the right way: Christ, with whom they are united, makes every truth effectual.

The third is this: The marks of this union are supernatural. No mere moral virtues, such as are under a common blessing extracted out of principles of reason, can amount to a mark. In moral virtues reason is the great moderator; in acts of justice it weighs out to every man his own; in acts of temperance it proportions out how far a man

may drink of sensitive delights; in acts of fortitude it sets down the just measures how far fear may be heard; in all, reason is the chief umpire and empress, regulating and commanding every thing: in these moral virtues a man is in union with his reason, as the supreme faculty in him; this is indeed highly commendable; but if we might rest here, Christ would not be necessary to us. However necessary he might be for expiation, yet he would not be necessary for sanctification; he need not be a vital head to us, we might be a head to ourselves; he need not pour out his Holy Spirit upon us, our own spirit might serve the turn; we need not be in union with him, it is enough for us to be in union with our own reason: all which being very absurd, it is to be noted, that union with Christ is a thing of a much higher nature than union with reason. The mere moralist moves in an orb much lower than the true christian; the moralist in a kind of self-sufficiency stays at home, and drinks out of the cistern which is in his own reason; but the christian in a way of self-emptiness goes out of himself and partakes of influences of grace from Christ. The moralist is prudentially regulated in his

passions, that they are subject to his mind ; but the christian is divinely renewed throughout, that the whole man becomes subject unto God. The moralist does his virtuous actions in compliance with his reason as being the highest faculty in him ; but the christian does his gracious acts in compliance with the divine will, as being the supreme rule to him. The moralist acting out of natural principles, aims at nothing higher than himself ; but the christian acting out of supernatural principles, directs all to the glory of God as the chief end. These things make it appear, that moral virtues, though good in their kind, are so far short of spiritual graces, that they cannot in themselves be marks of our union with Christ.

Having laid down these three things, I shall now proceed to the particular marks of this union.

The first mark of this union is poverty of spirit. Every man naturally is poor in spirituals, his human nature lies in the ruins of the fall ; there is a *Tohu* and *Bohu*, a voidness and spiritual emptiness in it ; his mind is empty of spiritual light, and hath only some few relicks left to make him a man ; his

will is void of divine freedom, and hath only such fragments of liberty, as may declare him a free agent; his affections have lost their wings, and creep only upon the things here below; corruption is very strong, and there is a mere *vacuum* of grace: it is with him, as if the divine image or likeness had never been stamped upon him; a vast debt of original and actual guilt lies upon him, and he hath nothing to pay; or, if divine justice seize him, he hath nothing to say against it; he is shut up under wrath, and cannot but deserve it: thus every man is very poor in spirituals; yet, alas! he is not naturally poor in spirit; no, on the contrary he presumes all is well; he is, as he dreams, happy in his ruins, full in his emptiness, seeing in his darkness, free in his chains, and rich in his debts and wants; a man poor in spirit, is one who is poor in sense and reflection upon his poverty; he considers his lost and undone condition; he feels and groans under his spiritual wants; the deep sense of them makes his heart cry out, Oh! I am lost, I am in the ruins of the fall, there I must lie, unless Christ lift me up, and bring forth a new creation out of the chaos; my mind is dark, my will fettered with corrup-

tion; so it must be, unless Christ shine into my heart, and make me free indeed; my poor affections lie in the dust and vanity of this lower world, and there is no help, unless Christ come and raise them up to the things above. I find nothing but an emptiness and voidness of grace; neither is there any hope, unless the Spirit of Christ communicate a furniture of graces and comforts; my debts are great, and never to be discharged, unless the blood of Christ, which paid for the sin of a world, do it for me. After some such manner as this he lies at the feet of Christ; he is poor, empty, forlorn, destitute in himself; the very frame of his heart prays for a Saviour; such an one is in a right posture for him. His poverty cries for an alms out of the infinite treasures in Christ; his weariness pants after the true rest which is in a Mediator; the broken heart begs for a compassionate hand to bind it up; the wounds in conscience open for the atoning blood to be poured into them; the sin-sick soul calls for the great Physician, Lord, heal my soul, for I have sinned against thee; the lamented ruins invite the divine Builder to set up his own temple there; the spiritual nothingness importunes for a new creation

to be brought forth; ‘ Create in me a clean heart, O God :’ every want, being felt to the quick, hath a voice in it, and cries out for a supply; such an one, though he know it not, is indeed in union with Christ; our Saviour pronounces him a blessed man, one to whom the kingdom of heaven belongs, which could never be in a state separate from him who purchased it for us; there are some rays of faith in him which unite him to Christ; some touches of the Holy Spirit, which make him look towards salvation.

The next mark of this union, is a high estimation of Christ. In the spouse’s eye he ‘ is white and ruddy, the chiefest among ten thousand, altogether lovely;’ Cant. v. 10. 16. ‘ To them that believe he is precious;’ 1 Pet. ii. 7. every thing in him is attractive.

He is precious in his person; he is Immanuel, God and man in one; his deity is infinite perfection; his humanity is full of the rich anointings of the Spirit; the union of the two natures is a pledge that God would be at one with us; the rich anointings of the Spirit make his human nature to be a fountain of grace, to run over and fill all the believers in the world; every thing in his person is amiable, none neglect him but those

that are at a distance from him : all that are in union with him, set the highest rate upon him ; in their eyes other things are but dross in comparison of him ; they put by all the world to set their hearts upon him ; they cast away all their idols to make room for him in their inner man ; they part with carnal self, to espouse him in the highest love ; they choose him not merely for his excellent benefits, but chiefly for his incomparable person ; they rest not in his choicest gifts, but lift their affections up to him the great donor : nothing is so valuable to them as he.

He is precious in his active and passive obedience ; he fulfilled righteousness, and bare the curse for us ; he did bleed and die upon a cross to make an atonement for us ; his sufferings (being by his deity elevated into a kind of infinity) were of value enough to pay for the sin of a world ; he hath satisfied justice to the full, and withal hath opened a door of mercy to us. And what things are these ! how highly to be valued ! to slight them, is to say we have no part in them ; all, who by union with him share in them, prize them above a world ; the very life of their souls is bound up in them ; here is their refuge against the storm of wrath which hangs

over them as sinners; here is the only plea to the law which pronounces a curse on them as transgressors; here is the only compensation for sin, the only satisfaction to justice; here is their trust, confidence, prop, centre of rest; no tears, prayers, services, good works, nothing can satisfy their hearts, but that which satisfied God's. Luther said, that Christ was as fresh to him now, 'ac si hac hora fudisset sanguinem,' 'as if he had shed his blood this very hour.' Those that are in Christ, find as much sweetness in his blood, as if they had stood by the cross, and seen the shedding of it for them.

He is precious in his words. Never man spake as he did; what he declared, was brought down out of the Father's bosom; his mysteries are heights and depths; his commands all rectitude and equity; his promises the effluxes of infinite grace and mercy; every thing that dropped from his lips was divine; not to taste such things as these, is to be without sense; those that are in Christ, set a high rate upon them; they sit at his feet to hear him; they do not only hang his words about their heads, but keep them in the midst of their hearts, as being their life, they hold them, and will not let them go;

no not in suffering times, in which their own lives may be called for to be laid down in pawn for them. The high mysteries which are above the sphere of their reason, are meat for their faith; the righteous commands which the carnal heart would turn off, are the only canon of their lives; the precious promises, though chiefly they concern the things of another world, are to them as so many honeycombs of grace to sweeten every condition; every truth of Christ is dear to them.

He is precious in the influences of grace; he received gifts to give them out to men; he had the Spirit above measure, that he might communicate it to them. He is a Head ever working in his members; a fountain of grace ever running out towards them. Those that are separate from him, make nothing of this; but all that are joined to him highly esteem of it. He is to them as the wind to the sails, to fill them with holy gales; and as the sun and rain to the flowers, to make a spring of graces in them. Whilst he is influencing on them, all is well; they live, and their holy principles are in motion. Should he withdraw from them, there would be nothing but dying and wi-

thering, they would soon be as a branch without a root, or a member without a head. The influences of grace from him are as dear to them as the breath in their nostrils. He that thus values Christ, may be sure that he is in him; none that are out of him do so.

Another mark of this union is a tender respect to the bonds of it. The spouse in the Canticles held Christ, and would not let him go. St. Paul did 'follow after, to apprehend that for which he was apprehended of Christ;' Phil. iii. 12. Those that are in union with him, are unwilling to leave him. In him they have light, life, grace, peace, salvation, heaven, and where can they be better? It is in their heart never to part with him, but always to abide in him. To this end they make it their care to maintain the bonds of union, they carry a tender respect to faith, and to the Holy Spirit.

They have a tender respect to faith; it is not enough to them to have faith, but they use all means to strengthen it; they are much in the Scriptures to refresh it there; they go to the Lord's Supper to feed it there; they cry out in ardent devotions for the increase of it; they put forth often acts of it to make

it more vigorous ; and all this is, because it is the choice unitive grace, the golden pipe that lies at the fountain of grace, the sacred bond that ties them to the Head in heaven. Should this fail, they would be broken off from Christ ; it would be all one with them, as if there were no Christ, no fountain or head of grace ; as if there were no influences or streams of grace from him. What Julian the apostate in a scoff said of the faith of christians,³ that it was their only wisdom, that they find true in good earnest. Faith is their great concern, to strengthen it is their daily work. They call upon their souls to adhere unto Christ for ever ; they cry out unto God to increase their faith, to help their unbelief ; they never think their faith strong enough, nor their union with Christ near enough. They would be more grounded and settled in faith, they would be in more close and intimate conjunction with Christ. This is the temper of those that are in him.

Also they have a tender respect to the Holy Spirit, the other bond of union : it is the Holy Spirit which first takes hold on them ; which works faith and other graces

³ Naz. Orat. 1. in Jul.

in them; which is the very life of their souls and graces; which makes them breathe in prayer, melt in charity, move in obedience, act like mystical parts of Christ in conformity to him; such operations as these endear the Spirit to them. They would not grieve him for a world, they will not wallow in sensual pleasures, that they may be filled with him. They put away all bitterness, envy, malice, hatred, out of their hearts, that the good Spirit may dwell in them. They will not suffer wordly things to throng and make a noise in their minds, that the Holy One who hath a temple there, may not be disturbed. They would do nothing to cause him to withdraw his presence from them; it being more tolerable in their eyes to have their own souls part from their bodies, than to have him depart from their souls. He cannot depart, but their light, life, grace, peace, will be all gone. It is a grievous thing to them to quench him. The light which he lets in, is to them more precious than that of the sun, moon, and stars. The motions which he inspires, are to them more dear than the breath in their nostrils. The still voice which he utters, is to them more sweet than all the charms of the world.

It is one of their great cares to walk in his light, yield to his motions, and obey his voice. He comes, ‘*velut imber sanctificationis*,’ ‘as a shower of sanctification’ from Christ their head; he comes to enlighten, strengthen, quicken, actuate, comfort, guide them to the blessed region above; and how welcome do they make him! All the dews and distillations of grace find their hearts open, every gale and inspiration meets with a compliance in them. When they have most of him, they still desire more of him; that corruptions may be more subdued, ordinances more filled, truths more illustrated, holiness more imprinted, promises more sealed, the love of God more shed abroad in their hearts. They never think themselves to have enough of him. This is the right temper of those that are in Christ.

Another mark of this union is conformity to Christ. A wicked man, while such, cannot be in union with him: ‘What communion hath light with darkness? What concord hath Christ with Belial?’ Can his blood save those that are void of his spirit? May his promises comfort those that trample his laws under their feet? No surely, such are indeed not members of Christ, but of Satan;

not heirs of salvation, but children of wrath. All that are in union with Christ, are conformed to his image. Every branch in him answers to the root. Every member suits to the head in heaven; all that are in him do in a measure resemble him. In this conformity three things may be noted.

The first is this,—there is a conformity in graces; ‘Beholding as in a glass the glory of the Lord, we are changed into the same image, from glory to glory, as by the Spirit of the Lord;’ 2 Cor. iii. 18. We have here the two bonds of union, faith set forth by a transformative view of Christ, and the Spirit, called the Spirit of the Lord. And withal we have here mention of a change into the divine image, which ever accompanies the union, and is a sure mark of it. In this conformity two things may be observed.

There is a conformity of their graces in the rise of them, to the conception of Christ; his human nature was not brought forth ‘generatione, sed jussione,’ not in an ordinary way by knowing a man, but in an extraordinary, by the power of the Highest, and the overshadowing of the Holy Ghost; in conformity to this the new creature with its graces ‘is not born of blood, nor of the

will of the flesh, nor of the will of man, but of God ;' Joh. i. 13. It is not by a human, but by a divine power ; it is not from man's spirit, but from God's, overshadowing the heart. The same Spirit which formed Christ in the womb, forms him in the heart. All the graces of believers are produced, like their Saviour's flesh, in a pure supernatural way.

Again, there is a conformity of their graces in the kinds of them to the graces in Christ ; the same Holy Spirit which anointed his human nature in a hypostatical union, anoints believers in the mystical one. ' Of his fulness they receive grace for grace ;' Joh. i. 16. Grace in a measure answering to the grace in him. Was he meek and lowly ? they have a measure of those lovely graces. Did he burn with zeal for the glory of God ? some of the same holy fire is in their hearts. Was he full of love to God and man ? their love inflamed by his, goes out towards both. Was he holy in perfection ? they are so in sincerity. Had he large bowels of mercy and compassion unto men in misery ? their hearts also melt with the same graces. Was he perfectly obedient to his Father's will ? they are upright, and endeavour to do it : their graces answer to those in him, this is

an infallible sign of union. If a man would know, whether he be in Christ or not, he must look within, and ask his own heart, what is there: hath the Holy Spirit been there? Is there any thing above nature wrought? Are there any pieces of the new creature, or divine image? What is there of humility, zeal, or holy love? What of purity, mercy, or obedience? See how it is within; if a mere *vacuum* be there, if the heart be void of these graces, it is a vain presumption to think that he is in union with Christ; that there should be humility in the head, and pride in the members; zeal and love in the head, and coldness and hatred in the members; purity, mercy, and obedience in the head, and uncleanness, cruelty, and rebellion in the members, is a thing too absurd to be imagined by any considering man. That Christ should be a head, and not communicate his spirit; or men should be members, and not receive it; that he should be head, and not rule his members; or they should be members, and of a contrary temper to the head, is utterly impossible. The beams of the sun may sooner be dark, than the members of Christ be unlike him. The streams of a sweet fountain may sooner

be bitter, than those that are united to the fountain of grace can want it. All that are in him have grace answering to his. This is the first conformity.

The second is this,—there is a conformity in sufferings; ‘They that are in Christ are made conformable to his death;’ Phil. iii. 10. There are two things in this conformity: there is a conformity to his sufferings in the mortification of sin, ‘our old man is crucified with him;’ Rom. vi. 6. ‘We suffer in the flesh, ceasing from sin;’ 1 Pet. iv. 1. What Christ suffered in his pure flesh by way of expiation, that those that are in him suffer in their corrupt flesh by way of mortification. Was he arraigned and condemned to die? they serve sin so. He was charged with blasphemy, they charge it upon sin, which in its rebellion blasphemes God’s sovereignty; in its turpitude, his holiness; in its secrecy, his omniscience; in its ingratitude, his goodness; in its folly, his wisdom; and in all, his glory. He was charged to say, ‘that he could destroy the temple;’ they charge it upon sin, which hath laid those souls, which were made to be temples of the Holy Ghost, in spiritual ruins. The mind of fallen man lies in darkness; the will in the

chains of concupiscence; the affections in the grave of earthly things. They adjudge sin unto death as being the greatest of evils. Was he stripped? they deal so with sin. They unveil and undress it, pluck off its false colours, disrobe it of all its pomps and shadows of seeming goodness, and make it appear in its ugly hue and nakedness, so that it looks as it is, sinful sin, and an evil of evils, a thing most worthy to be crucified. Was he nailed to the cross? they nail sin there, they restrain the inward corruption, that it cannot go at large, and riot in open scandals; no, nor steal out in an evil thought, but it will be arrested in its passage to the will; they set guards within and without, that it may not creep in by the ports of sense, nor rise up out of the deep of the heart. Within there is a watch over the thoughts, and without over the sensible objects. There are such nails of restraint, that it cannot move or stir itself, but it dies away by little and little. Was he pierced? they pierce sin, and let out the vital blood; I mean the love, and joy, and delight of it. It is a prodigious thing in their eyes to love that which crucified their dear Saviour, and makes war upon their good God; to joy

in that which hath been their sorrow, and set the whole creation a groaning about their ears; or to delight in that which in itself is a mere *ataxy* and confusion, and in the soul is a hellish blot and turpitude. It is their daily work to cast it out of their hearts as an accursed thing, and in a holy hatred to pursue it to the death. The violence done to Christ they put upon it, till it do, like one upon a cross, give up the ghost. This is a sure mark of union with him; 'They that are Christ's have crucified the flesh with the affections and lusts;' Gal. v. 24. They have done it; and because sin is long a dying, they are still a doing of it more and more. If a man indulge his lusts, it is a mere vanity for him to imagine that he is in Christ, he cannot at the same time be a subject of Christ, and a drudge to sin; he cannot be joined to a crucified Saviour, and to the crucifier too; his heart cannot at once be a temple of the Holy Ghost, and a stable of unclean lusts; these things are utterly inconsistent. All that are in Christ die to sin, having in his death the great pattern of mortification, and from it a spirit for the work.

Also there is a conformity to his suffer-

ings in bearing the cross ; they that are in him in their first espousals, did receive him entirely, cross and all ; and so virtually and in purpose, did swallow down all the persecutions that were to go along with the gospel. And if God call them out to it, they are ready to take up the cross, and fill up that which is behind of the afflictions of Christ in their flesh ; the satisfactory sufferings of Christ in his natural body were full and perfect, but the sufferings of Christ in his mystical body are daily to be filled up, and all that are in him are content to bear their part in them. Christ hath sanctified the way of affliction by going himself in it to glory ; and they are willing to follow him in thither. He drank up the cup of wrath to the bottom, and they are content to take such drops of it as are allotted to them. In the midst of afflictions and bloody sufferings they carry themselves as parts of the holy Lamb, some of his meekness and patience rests upon them to tell the world that they are his ; they do not murmur at instruments, but submit to the will of their Father, who sits in heaven and orders all ; they do not wave the cross, but accept it as a piece of conformity to their Head, who died

on a cross to sweeten it to his members. To them reproaches for Christ are as marks of honour; sufferings for the gospel, as pledges of future glory. Some of the martyrs have styled their prisons a paradise; their chains an ornament: this is a high proof of union with Christ. They that suffer with him shall be sure to reign with him. If a man be not willing to suffer for him, he hath not any part in him; he doth not accept of him upon the terms of the gospel. Such an one would have a Christ of his own fancy, not a crucified one; a gospel and no cross in it; and a heaven and no sufferings in the way to it, which can never be. In suffering times the leaves of his profession will fall off, he will appear as a mere man of this world; one who loves the world above Christ, and fears temporal sufferings more than eternal. A true Christian he cannot be; ‘*omnis Christianus est crucianus*,’ ‘all that are in Christ learn the lesson of the cross.’ This is the second conformity.

The third is this; There is a conformity to the resurrection of Christ. What was done in the flesh of Christ in his corporeal resurrection, that is done in the spirits of true christians in a spiritual one; there the

stone was rolled away from the sepulchre, here from the heart; there the flesh of Christ was raised up by an almighty power; here the spirits of christians are raised up by it. In this conformity, two things may be noted:—

There is a conformity to his resurrection in heavenliness of mind: thus the apostle, ‘If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God;’ Col. iii. 1. As long as men are in the old Adam, their centre is here below, their affections are buried in earthly things; but as soon as they are in union with Christ, they are not here any longer, but they are risen; their affections do not creep upon the earth, but are lifted up to heaven; their faith puts back the things of time, and looks into eternity; their hope takes its leave of this world, and enters in within the vail; their love is inflamed, and ascends up to him who is goodness itself; their souls empty out themselves in holy pantings and anhelations after him; their hearts follow hard after him, and can find no sabbath of rest but in him; every part of the new creature looks up, and breathes after its original; heaven, from whence their

graces descend, becomes an attractive centre to them; Christ, who is at the right hand of Majesty, gives such holy touches upon their hearts, as lifts them up to himself; the main stream of their desires and affections runs out towards the things above; 'They first seek the kingdom of God and his righteousness, that other things may be cast into them:' this is the temper of those that are in Christ. An eminent instance of this we have in the primitive christians, who talked so much of the kingdom, the kingdom, that the heathen emperors were jealous, as if the christians had aimed at a kingdom here below: indeed it is for heathens to seek after this world, but Christians look for a better; their treasures and their hearts too are above; it is but mere vanity for a man, who sets his heart upon earthly things, to say, that he is in Christ; to espouse him and the world too; to be joined to the Head in heaven, and to earth here below, is a thing utterly impossible; all that are in him, seek after the things above; as his death mortifies them to earth, so his resurrection quickens them to heaven.

Also there is a conformity to his resurrection in newness of life: thus the apostle,

‘ Like as Christ was raised up from the dead by the glory of the Father; even so we also should walk in newness of life;’ Rom. vi. 4. Those that are in him walk in newness of life; they do not walk, as they did, in the way of sin, but as becomes them, in a way of holiness. In this new life, two things may be noted, the matter of it, and the manner.

As for the matter of it, those that are in him apply themselves to do that which God commands; they do not ‘ walk after the flesh, but after the Spirit;’ they do not walk after their own wills, but after God’s; like David, they are for all the wills of God; like Zachary and Elizabeth, they walk in all his commandments; they are for both tables, not only for piety towards God, but for charity and justice towards men; their piety is not hypocrisy, for it hath justice and charity joined with it; their justice and charity are not mere morality, for they have piety joined with them; as God hath coupled his commands together in the law, so they couple them together in obedience; it is a never-failing rule, ‘ Quicquid propter Deum fit, æqualiter fit.’ True obedience, as it disputeth not the command, but obeys imme-

diately; so neither doth it divide the command, but obeys equally; those that are in Christ, have an universal respect to the holy precepts; the same Holy Spirit which led Christ to a sinless obedience, leads them to a sincere one: this is the matter of a new life, it stands in doing that which God commands.

As for the manner of it, two things may be observed.

The one is a pure intention towards the glory of God: as God is Alpha, so he must be Omega; as he is the first good, so he must be the ultimate end: in all reason a creature should be referred to its Creator, and a finite good should terminate in an infinite one; to centre in a creature is idolatry; to make God a medium, is practical blasphemy, as if there were something better than he to be enjoyed for itself. St. Austin observes it as an essential defect in the moral virtues of the pagans, that in them they did not look at the glory of God, but at themselves. Hence he observes,⁴ that the whole body of their virtuous works, for want of a single eye at the great end, was full of dark-

⁴ Contr. Jul. lib. 4. cap. 3.

ness; he pronounces their virtues to be no true virtues; he cannot be just who is without the faith of Christ; there cannot be true purity in a soul fornicating from God, nor true virtue in which God is not served; he asserts,⁵ that ‘*Virtutes, cum ad seipsas referuntur, inflatæ et superbæ sunt;*’ they are no longer virtues, but pieces of pride and presumption. Neither need we wonder at this: the pagans, not being in union with Christ, nor having any touches from his resurrection, had but a mere human spirit in them, which elevates a man no higher than himself. Our Saviour charges them with hypocrisy, who fast, pray, and give alms, *πρὸς τὸ θεαθῆναι*, to be seen of men; Matt. vi. They do but set themselves upon the stage to act a part, not to God, but to men; accordingly they have their reward not from him, but from them who, seeing only the outside, commend them: neither need we admire at this; these hypocrites believe not; they are not in union with him who elevates human nature above itself; therefore all that they do, terminates in themselves; but those that are in Christ, have a higher spirit than their

⁵ De Civ. Dei. lib. 19. cap. 25.

own ; his Spirit doth direct them in all their good works to aim at the glory of God ; there is a pure intention to consecrate all to him ; their holiness is to shine as a little beam or spark from the Holy One ; the drops of mercy in them are to point out the infinite ocean of goodness in him ; their obedience is to tell the world that he is the Supreme Lord of all ; their sincerity is to testify his omniscience ; all that good they do, is to serve his interest, and shew forth his praise ; still there is ‘ oculus in metam,’ a pure intention at his glory. The church tells us, that all her fruits were laid up for Christ ; Cant. vii. 13. ‘ Propter te, Domine, propter te,’ is the christian’s motto in all his good works. Now, if we look into our hearts, and see the spring of actions there, we may clearly see, whether we are in Christ or not. Whose will do we look at, God’s or our own ? What is our rule and centre ? Do we aim at the great end ? Do we indeed desire, that God in all things may be glorified ? If we do so, it is a sure sign, that we are united to Christ ; we know the power of his resurrection, and by his Spirit are lifted up above ourselves to the great end of all things.

The other is an humble dependance upon

the influences of Christ the Head; as in Christ personal, the human nature depends upon the divine; so in Christ mystical, the members depend upon the Head; as Christ's human nature acted in union with the divine, so christians do all in union with Christ; there is a Spirit flowing from Christ, which touches and moves all his members. Hence they are said to live in the Spirit, pray in the Spirit, walk in the Spirit, do all in the Spirit, which descends upon them from the Head. Hence St. Paul saith, 'I live, yet not I, but Christ liveth in me;' Gal. ii. 20. He lived a holy life, but it was in dependance upon Christ; he did the will of God, but he was acted by the Spirit of Christ in the doing of it: there is a vast difference between a mere moralist and a right christian; the moralist cries up the fountain of virtue in his own reason and will; the christian cries up the fountain of grace in Christ; there are the full treasures of grace; there are the rich anointings of the Spirit. The moralist expects all, ἐξ ἑαυτοῦ, 'from himself;' and in all doth 'sibi fidere,' 'trust to himself.'⁶ The christian hangs upon Christ, and adheres to him, that he may have continual

⁶ Epic. Ench. cap. 17. Sen. Ep. 31.

supplies of grace from him ; the moralist is a self-subsister, he stands upon his own bottom, works out of his own stock, and is all to himself : the christian subsists in Christ, he is a branch in him ; in the root he flourishes, off from it he withers ; he is a member of him, in union with the Head he acts and moves in holy works, in separation from him he can do nothing ; he waits and looks up to him, that he by the influences of his Spirit, may enlighten him when dark, quicken him when dead, draw him when backward, strengthen him when weak, hold him when falling, enlarge him when in straits, and actuate him to do God's will in the midst of infirmities ; in all the good works that he doth, he acts in dependance upon the influences of grace. Here again we may try ourselves whether we be in Christ or not ; how is it with us ? what is the posture of our inward man ? do we live in dependance upon Christ our head ? do we sanctify the fountain of grace in our heart ? do we look up to him to move and act us by his Spirit ? if so, it is sure that we are members of him, and live like such in dependance upon him.

I will no longer insist upon the marks of union, but conclude all with two things :—

The one is this: Those that are not in union with Christ, had need to consider their condition, what poor forlorn creatures are they? what a world of guilt is there lying at their door? what omissions, commissions, ignorances, presumptions, impieties, iniquities, what smothered light, abused love, forfeited creatures, buried talents, broken promises have they to answer for? and for these things, what black clouds and storms of wrath hang over their heads? what dooms and fearful curses doth the broken law pronounce against them? at death and judgment what will they do? how will they appear before the holy God? or what can they say or plead why his wrath should not be poured out upon them? may they be saved without a Saviour, or by a neglected one? will the great and merciful Jesus deliver those that would not join themselves to him? may his glorious satisfaction cover those that are none of his members? or his precious atonement discharge those that would never receive it? will the law spare those that refuse the gospel? or the dreadful curse pass over those who have none of the blood of the covenant sprinkled upon them? It cannot be; not being in union with Christ, their condi-

tion is as forlorn, as if there were no Christ, no sacrifice or atonement, no gospel or promises at all: the wrath of God abides upon them, there is but a moment, a little span of life between them and the bottomless pit; as soon as death blows out their candle, they are in utter darkness. It may be a matter of just wonder, how it is possible, that they should have any rest or quiet of mind in such a dreadful condition; the very thought of the wrath to come, is enough to damp all the joy and comfort of their lives.

Again, would they but dive into their own hearts, it would be a weary thing to them, to see their immortal spirits lie as they do, in ruins and spiritual desolations; to have minds, and no practical light in them; wills, and no holy rectitude there; to have love and joy, and none for Christ; hatred and sorrow, and none for sin: it would be grievous in their eyes to see their precious souls lie in the turpitude and pollution of sin, in a sink of pleasure, or a cave of covetousness, or some other lust, which, like an unclean place, miserably defiles it whilst it abides therein: in such a doleful state, what help or relief is there but in Christ? Is not he the great repairer of breaches? Is it not he that

sets up the divine image and all its furniture in the soul? Is not he the only one, that cleanses us from the stains and turpitudes of sin? There is salvation in no other but in him alone. Were but men awakened, they would never rest in a Christless condition; the scores of guilt in conscience, the wrath of God hanging over their heads, the forlorn and desperate state of their own souls, the wretched pollutions and defilements which they lie under, would make them cry out for Christ; oh! give us Christ or else we die; nothing can wash out our guilt but his atoning blood; nothing can cover us from wrath, but his glorious satisfaction; nothing can purge out our stains, and set our hearts in order, but his Spirit: the fearful condition of being without Christ would prompt them to breathe, and endeavour after union with him, as the only necessary and desirable thing in the world.

The other is this; those that are in union with Christ, should carry themselves in a just decorum to that blessed state. How should they study and admire the transcendent excellencies of their Head! what a glorious and incomparable person is he! Creatures are but vanity, the whole world is

but a poor nothing in comparison of him ; what a sight is God in the flesh, in whom the distance between God and man is, as it were, filled up in a wonderful incarnation ! how infinite is that love which moved him to come down into a human nature, to stand in it under the rules of his own law ; nay, to bleed and die upon a cross to make a full satisfaction for the sin of the world ! How should those that are in him stand and adore him ! What rapes [raptures] and ecstasies of affection are due to him, who is all over beauty and amenity ! With what joys and triumphs of faith should they look upon that precious blood, which cheers the heart of God and man ! Here they may lie down in ease and rest, no fears of death or hell shall disturb them. And what are the rich anointings and over-measures of the Spirit which are upon him ! How vast an ocean of grace is he ! and what wonders are to be seen there ! Those that are in him have reason to stand and admire at the continual illapses of the Spirit, and supplies of grace which come from him. Israel could sing at an earthly fountain, ‘ Spring up, O well ;’ Numb. xxi. 17. How should christians joy in the fountain of grace, and say, flow out, O infinite well, let

thy streams make us glad for ever! What prècious thoughts should they have of him! What firm adherences of will to him! What total dependances upon him! What pure intimate affections towards him! How should their love feed and feast upon the delicious suavities and plenitudes in him! Earthly things should be but as so many beautiful shadows and gilded nothings; their affections should be entirely set upon him as the most amiable object of all; carnal self should be left and forsaken, that they may be swallowed up in him. How should they study and earnestly affect to resemble him! his will should be theirs, theirs should be broken to pieces, that it may be made one with his; his mind should be in them, and theirs should have pure aims at his glory; they should never think that they have enough of his image, but every day endeavour to have more lively stamps and impresses of it upon their souls; nay, they should not rest in a mere *interne* assimilation to him, but strive after an *externe* imitation of him to talk, and act, and live as he did; as there is one spirit in him and them, so there should be the same steps in both. When they go about any thing, they should ask their own hearts,

would he if on earth do so? Do we herein imitate him who is the grand copy and idea of virtue? To hunt after the world, or drown in sensuality, or boil in hatred and malice, is not to act as mystical parts of the great Sampler. And how should they seek communion with him in duties, providences, in creature comforts! Christ alone should be the matter of their fruition, all other things should be subservient to him; nothing should be good to them but what tends to him. And how should they endeavour to give all content to him! the least dalliances with sin are a grief to him. The Physician tells us, that all grief in the body proceeds from the solution of the 'continuum;' it holds good in his members; nothing is more grievous to him, than to have them backslide and be out of joint. If they should fall off from his mysteries to their own reason, or from his precepts to their own will, or from his righteousness to their own works, it would be a thing no less displeasing to him than unbecoming to them. And how should they labour to find all content in him! He is a king for power, a husband for love, a foundation for support, a priest for atonement, a head for influence. Nay he is τὰ πάντα,

‘all things;’ Col. iii. 11. It is safe to be under his protection, sweet to be in his embraces, sure to be upon his bottom; comfortable to have peace by his blood; excellent to have continual supplies and emanations of grace from him. Nay, to have him, is to have all things; all that are in him have reason to rest satisfied in him, and to begin that song of the Lamb, which they shall be ever singing in heaven to him.

THE END.



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